



The Improvement Era

OCTOBER, 1943

VOLUME 46 NUMBER 10
RETURN POSTAGE GUARANTEED
SALT LAKE CITY, UTAH



"I WAS MRS. FRANKENSTEIN"

"...and the monster I had created in my dream seemed to fill the whole kitchen. It gave the family a good laugh at breakfast! And then I fell to *day-dreaming*. What *would* the post-war gas range be like? What would I want it to be like? * At first, I couldn't think of a thing I would change in my *marvelous* CP range—a beauty, and it gives perfect results; does about everything but set the table! Then suddenly I had an idea for a new gadget. . . ." * Perhaps you, too, have an idea—for design, operation, a new de-

vice. If so, we want to know about it. Right now, appliance manufacturers are working and planning to make your gas range of "194x" even finer, more convenient if possible. * We value the practical suggestions of western home-makers. So we invite you to write us informally (no sketches necessary) just describing in your own way *what you would like* in your ideal gas range of tomorrow. May we hear from you? * Address, please:

MOUNTAIN FUEL SUPPLY COMPANY
Offices in Salt Lake—Ogden—Provo

SERVING TWENTY-THREE UTAH COMMUNITIES

GAS FUEL

IN WAR AND PEACE

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

THE eye is able to distinguish sharply (visual acuity) over an extremely wide range of intensity of illumination. Fine work can be done with as little as two or three foot-candles. With increasing light the sharpness of vision improves up to 1285 foot-candles and some investigators have claimed up to six times higher. Exterior surfaces by daylight have values in the range of a thousand foot-candles.

It is estimated that for a dust particle with a diameter of a hundred thousandth of an inch the gravity pull of the sun would be just equal to the radiation pressure away from the sun due to sunlight.

SOME disease-causing germs, carried by air, can survive two days or more. It is conceivable to get an infectious disease from someone who has sneezed two days before.

THE earth discharges static electricity into the air about a thousand amperes of current continuously, or more than the Boulder Dam transmission line carries, according to Dr. G. D. McCann, Westinghouse lightning expert. This static charge is returned to the earth by the fifty lightning strokes that hit the earth every second.

THE ancient Egyptian ladies were as concerned with their appearance as any today. They used eye-shadow, today called kohl, of galena or malachite. The intensity of heat and light made cosmetics useful to protect and lubricate the skin. For the lips, red ochre, and henna for the nails (used in parts of the Orient today) and hair (both Orient and Occident today). For rouge or powder they had a wide range from deep black, through grays, browns, orange, and green to white. The creams were made of wax, olive oil, or animal fats with some aromatic resin added. A goodly number of perfumes were also available.

TRYPTOPHANE, one of the ten essential amino acids, of which proteins are built, when lacking in the diet may give rise to baldness, cataracts of the eyes, poor teeth and sterility, research at Johns Hopkins University indicates.

A WOOD saw with a blade which travels twelve thousand feet a minute can saw hard or soft metals at very high speeds. Developed at Bell Air-

(Concluded on page 580)

ANY WAY YOU LOOK AT IT . . .



Honey Bee GRAHAMS ARE BEST!

Honey Bees are the only grahams made with sweet Chaparral honey, produced by the bees that feed on the sweet Chaparral clover high in the fertile valleys of the Rockies. That's why Honey Bees have a more delicious flavor! And Honey Bees are baked in the only cracker factory between Denver and the Pacific Coast. That's why they're fresher!

Honey Bee GRAHAMS by PURITY

Register now for the
FALL TERM

AT THE

L. D. S.
Business College

Day School—8:30 to 3:15,
five days a week.

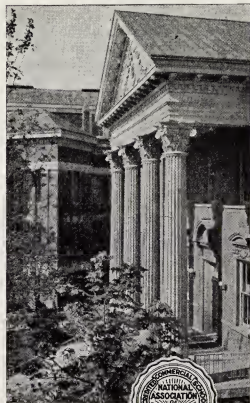
Evening School—6:45 to 9:25,
Monday and Thursday.

Thorough training in stenography, accounting, or general office work will increase your value in the war effort now . . . and give you a better chance for employment afterward.

Write for our bulletin.

L. D. S. BUSINESS COLLEGE

Salt Lake City 1, Utah



AN "Era" subscription will bring comfort to the boys in the service for twelve full months.

50 North Main Street
Salt Lake City

WE OFFER . . .

A COMPLETE
ENGRAVING SERVICE

From Missionary Portraits to the Largest Catalogues

Mail Orders Given Prompt Attention

UTAH ENGRAVING CO.

113 Regent St. Salt Lake City, Utah

The Improvement Era

"The Glory of God is Intelligence"

OCTOBER, 1943

VOLUME 46 NUMBER 10

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Heber J. Grant,
John A. Widtsoe,
Editors
Richard L. Evans,
Managing Editor
Martha C. Josephson,
William Mulder,
Associate Editors
George Q. Morris, *General Mgr.*
Lucy G. Cannon, *Associate Mgr.*
J. K. Orton, *Business Mgr.*

The Editor's Page

Everlasting Credits..... Heber J. Grant 589

Church Features

Spencer W. Kimball, the Apostle from Arizona.....	Jesse A. Udall	590
Ezra T. Benson of the Council of the Twelve.....		
..... Lydia Clawson Hoopes		592
The Little Theater Movement of the Church.....	Joseph J. Cannon	603
Evidences and Reconciliations: LXXI—Is There Coercion in the Church?.....	John A. Widtsoe	609
Mutual Messages.....	603	
The Church Moves On.....	605	
Priesthood: Melchizedek.....	616	
Aaronic.....	619	
Ward Teaching.....	620	
Work of the Seventy.....	596	
No-Liquor-Tobacco Column.....	618	
Genealogy: Nathan Tanner, Sr., E. Pingree Tanner.....	621	
Music: The Ward Music Guild, Alexander Schreiner.....	622	
Belvedere Ward Choir.....	622	

Special Features

Alaskan Rescue.....	Joseph H. Tippets to Ira J. Markham	594
Prophet Teachers of the Old Testament.....	Levi Edgar Young	596
Pioneer Diary of Eliza R. Snow—Part VIII.....		598
Our Communicative Behavior.....	Earl J. Glade	601
Beyond War.....	Frank H. Jonas	602
Exploring the Universe, Franklin S. Harris, Jr.....	577	
Word Portrait, Goff Dowding.....	578	
Brigham Young Said.....	579	
Telefacts.....	580	
The Good Life, Lewis W. Smith.....	581	
Our Word Debt to the Aztecs, Dr. Charles E. Dibble.....	582	
On the Book Rack.....	584	
The Religious Attitudes of Noted Men, Leon M. Strong.....	586	
How Good My Word, Nolan F. Taylor.....	588	
Homing: For Gardeners—Harvesting and Storing Fresh Fruits and Vegetables, Robert H. Daines.....	610	
Following Advice.....	610	
Quiz, Genevieve van Wageningen.....	611	
Christian Homes, Elizabeth, Queen of England.....	611	
Cooks' Corner, Josephine B. Nichols.....	612	
Handy Hints.....	613	
News from the Camps.....	615	
Index to Advertisers.....	629	
Your Page and Ours.....	640	

Editorials

Conference Notice.....	608
"After the War".....	Richard L. Evans 608
Comedy to Tragedy.....	Richard L. Evans 608

Stories, Poetry, Crossword Puzzle

Alaskan Rescue.....	Joseph H. Tippets to Ira J. Markham	594
Men of Iron.....	James P. Sharp	600
Frontispiece: Molehill Mountain, Frances Hall.....	587	
Living, Phyllis Clayton.....	581	
Poetry Page.....	604	
Scriptural Crossword Puzzle.....	636	

The Cover

SUNLIGHT gleaming across the crest of a breaker on the rugged Oregon shore is the photographic work of Ray Atkeson.

578

Word Portraits

with sketches by Goff Dowding



... whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

—John 4:14

EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City 1, Utah.

Copyright 1943 by Mutual Funds, Inc., a Corporation of the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints. All rights reserved. Subscription price, \$2.00 a year, in advance; 20c single copy.

Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions.

All manuscripts must be accompanied by sufficient postage for delivery and return.

NATIONAL ADVERTISING REPRESENTATIVES

Salt Lake City: Francis M. Mayo
San Francisco: Edward S. Townsend
Chicago: Dougan and Bolle
New York: Dougan and Bolle

MEMBER OF THE AUDIT BUREAU OF CIRCULATIONS

A MAGAZINE FOR EVERY MEMBER OF THE FAMILY

THE IMPROVEMENT ERA

Conference Issue of the "Era"

SINCE the enlarged *Era* of November will carry the October conference addresses of the general authorities, the date of publication will necessarily be somewhat delayed. Subscribers are consequently asked to make allowance for late delivery of the November *Era*.

New Sunday Evening Church Radio Series Begins October 10

BEGINNING Sunday, October 10, from 9:15 to 9:45 p.m., MWT, over KSL, Elder Albert E. Bowen of the council of the twelve will begin a new series of addresses under the general title "Constancy in a Changing World." This series will follow the termination of "Fundamentals of Religion," by Elder Charles A. Callis. Further details concerning the new series by Elder Bowen will be announced later.

Brigham Young Said

*Selected by Heber Q. Hale
from "Journal of Discourses"*

The system that brings security and peace is the best to live by and the best to die by.—13:241 (1870).

Silence is a thousand times better than words, especially if those words are not in wisdom.—13:244 (1870).

I have never yet preached a sermon and sent it out to the children of men that they may not call scripture.

Subscriptions to Soldiers

A RECENTLY issued regulation concerning the sending of magazine gift subscriptions to soldiers outside of continental United States, but not affecting navy, marine, or coast guard personnel, makes it advisable for us to summarize here our understanding of the rules now in effect:

1. Gift subscriptions to *The Improvement Era* may be sent to soldiers anywhere within continental United States.
2. Gift subscriptions to soldiers outside of continental United States which were in effect before January 15, 1943, may still be sent.
3. Subscriptions to soldiers outside of continental United States ordered since January 15, 1943, may be sent if the soldier himself specifically requests that the magazine be sent to him.
4. Gift subscriptions may be sent to navy, marine, and coast guard members as heretofore.
5. Subscriptions being sent to soldiers in this country will continue to follow them if and when they are sent overseas.

Send the *Era* to your men in the service.

THREE BOOKS TO OWN... TO READ... TO REMEMBER

Fiction Doctrine History

For This My Glory

By Paul Bailey

Here is one "Mormon" novel you can send to anyone for thrilling reading and for undistorted fact.

Says Dr. John A. Widtsoe: "The book shows above all else that a story of intriguing interest may be produced by telling the truth about 'Mormon' history."

Here is a novel, which, once started, you will find difficult to lay aside.

336 pages\$2.50

Sam Brannan and The California Mormons

By Paul Bailey

"These historical events cluster about the most picturesque, and, in his day, the most important figure among the founders of California. Sam Brannan was unique. The author, in graceful English, and with the gift of the novelist, has made history read as if it were fiction."

Attractive, colorful, distinctive both in content and physical appearance.

187 pages\$1.75

Evidences and Reconciliations

By Dr. John A. Widtsoe

Questions of science, social relations, and church practice—sixty-eight of the most persistent, most frequently discussed questions in the church—are here an-



swered briefly, clearly, satisfactorily.

For students, for teachers, for parents, for young and old—here is one of the most helpful books of recent years.

334 pages\$1.85

Ten "MUST" Books for Everyman's Library

(Check those desired, fill in name and address, tear out, and mail)

- | | |
|--|---|
| <input type="checkbox"/> Gospel Standards\$2.25
By Heber J. Grant | <input type="checkbox"/> Sam Brannan and the California Mormons\$1.75
By Paul Bailey |
| <input type="checkbox"/> In the Gospel Net\$1.25
By John A. Widtsoe | <input type="checkbox"/> The Gospel Kingdom (price and publication date to be announced).
By John Taylor |
| <input type="checkbox"/> Evidences and Reconciliations\$1.85
By John A. Widtsoe | |
| <input type="checkbox"/> This Day and Always\$1.50
By Richard L. Evans | |
| <input type="checkbox"/> Unto the Hills\$1.50
By Richard L. Evans | |
| <input type="checkbox"/> Signs of the Times\$1.25
By Joseph Fielding Smith | |
| <input type="checkbox"/> Way to Perfection\$1.25
By Joseph Fielding Smith | |
| <input type="checkbox"/> For This My Glory\$2.50
By Paul Bailey | |

ORDER NOW WHILE STOCKS ARE AVAILABLE

THE BOOKCRAFT CO.

P. O. Box 63, Salt Lake City, Utah

Please send the books checked above.

☐ \$..... Check or money order

☐ enclosed.
Please send C.O.D.

NAME

ADDRESS

Your orders will receive immediate attention.

ENJOY INEXPENSIVE PRIZE - WINNING ORANGE MARMALADE

It's Easy To Make Anytime
With This Simple Recipe

- 6 Medium Sized Oranges
(2 lbs. Sliced)
- 6 Cups Water
- ½ Cup Lemon Juice
(About 6 lemons)
- 1 Package M.C.P. Pectin
- 9½ Level Cups Sugar
(Measured ready for use)

1. Cut oranges in cartwheels with very sharp knife to make slices thin as possible. Discard the large flat peel ends. Sliced fruit should weigh 2 pounds.
2. Put sliced fruit in 8-quart kettle. Add the water and lemon juice.
3. Bring to a quick boil; boil gently for 1 hour (uncovered). If peel is not tender in 1 hour, boil until tender.
4. Measure the cooked material. Due to boiling, the volume will be reduced below 7 cups. Add water to make total peel and juice exactly 7 cups.
5. Put back in kettle. Stir in M.C.P. Pectin; continue stirring and bring to a full boil.
6. Add sugar (previously measured). Stir gently until it has reached a full rolling boil, and **BOIL EXACTLY 4 MINUTES**. Remove from fire; skim and stir by turns for 5 minutes.
7. Pour into jars. If you use pint or quart jars, seal hot and invert jars on lids until Marmalade begins to set. Then, shake well and set jars upright. This keeps the peel evenly distributed throughout.

NOTE: This recipe works equally well with *Navel Oranges* or *Valencias*. When either variety is over-ripe and peel is soft, use ¾-cup Lemon Juice instead of ½-cup. (Be sure to discard any seeds.) This recipe makes 7 pounds of prize-winning Orange Marmalade.

A Quotable Book



Evidences and Reconciliations

by Dr. John A. Widtsoe

gives thoughtful consideration to perplexing religious questions and suggests answers in the language of today.

\$1.85

At All Bookdealers

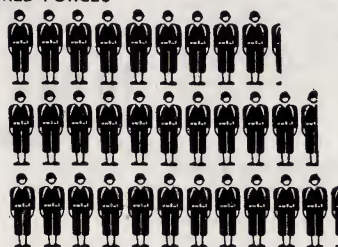
TELEFACT

OUR ARMED FORCES

JULY
1943

JANUARY
1944
(EST.)

JULY
1944
(EST.)



Each symbol represents one million

PICTOGRAPH CORPORATION

EXPLORING THE UNIVERSE

(Concluded from page 577)

craft, the saw has all the teeth removed but four. The frictional heat melts the metal and most of it turns to gas.

If cheese is treated with propionic acid or with sodium or calcium propionate, the development of mold is slowed down.

The plastic "Vinylite" sheeting, which is scuff-resistant, combined with cloth is being used in children's shoes.

Houses are kept cooler in summer if the outside is treated with white or light-colored paints, the Bureau of Standards tests have shown.

To combat static electricity, copper powder is being put in flooring cements and rubber belting.

A rise in the temperature of the earth of two degrees Fahrenheit would

be sufficient to clear the ice from the polar seas, it has been calculated.

The rainfall and climate can vary greatly in a few miles. Salt Lake City receives sixteen inches of moisture annually; the desert forty miles west receives only six inches, while at Silver Lake, twenty miles east of the city, the average is forty-three inches.

Extra vitamin B for brain workers would enable them to do more and better work, or at least with less fatigue. The extra amounts above that required by the normal healthy person would not similarly increase muscular strength or endurance of physical workers, however, a group of Milwaukee doctors discovered.

The new Constellation transport airplane, carrying fifty-two passengers, can cross the American continent in eight hours using only one gallon of gasoline per mile.

TELEFACT



4 out of every 10 tons of military supplies
sent abroad are
PETROLEUM PRODUCTS

PICTOGRAPH CORPORATION

THE *Good* LIFE

THE following is taken from a letter written by Cpl. Lewis W. Smith, son of Elder Joseph Fielding Smith, who is serving his country in an unnamed foreign field.

Dear Folks:

The "good life" pays! For the past three days there has been but one topic of conversation moaning among the boys of this squadron—stiff joints and aching muscles. And I have a good idea how it all started. Someone, a ranking officer no doubt . . . chanced upon the Air Force regulation which requires that all men pass a rigid physical fitness test comprised of seven events and devised to tax every muscle in the human frame. . . . He posted the orders advising the men of what was to take place, taking care, of course, to cite the authority for the ordeal. It must all be according to regulations. No one exempted, not even the colonel. And we only had a couple of days forewarning—no time for training.

That was truly an abrupt way to jar us loose from our lethargic existence. For the past few months calisthenics had been only a chastening term used to frighten the men into keeping out of mischief. But now we were to pay!

On the day of the events we were given individual performance cards with a blank space for recording our scores on one side and the score achieved by "the average soldier" printed on the other. What an average soldier! He must have been recruited from the Olympic Club. At the beginning I deliberated whether I would loaf through each event and thus escape the inevitable stiffness, or strain myself in an effort to outdo this average soldier. Upon surveying our group I concluded that among this tobacco-lunged crowd were surely some whom I could out-perform, and certainly I was unwilling to accept the ignominy of athletic inferiority. . . .

The opening event was chin-ups. The first few came easy and I thought it was going to be a cinch, but still I hadn't bested the average yet. I must keep on. With each pull my body got heavier. . . . With supreme effort I pulled myself up, then again slowly; then at last, when all my pull was gone, I just quivered up to a point where by stretching out my neck, my chin could touch the bar. That was it! I had won my initial encounter with my mythical opponent.

The next few events (burpies, squats, set-ups, and push-ups) were not so grueling, though after the twentieth push-up I had to force my weary length up in sections in a movement resembling that of an ocean wave.

Finally came the supreme test of the

good life, the dashes! I recalled to my mind the promise, " . . . shall run and not be weary." For a while I reasoned that temperance might gain a surer victory if I filled in the result without running, but integrity opposed such action. In the first race we had to carry a hitch-hiker on our backs for 100 yards, someone of equal weight. In my search for a light 170-pounder I made the astonishing discovery that all men of my build had lost 20 pounds since the events had started, so I wound up toting a man from the very heavyweight division. At the sound of "go" he jumped on my back and we plunged down the runaway, too fast at first which almost sent us into a nose dive, but after settling down to a rhythmic trot we succeeded, with the help of a tail wind, to win our heat. So far without mishap.

Now we were ready for the 300-yard dash, which to me meant three times up and down a football field. At this time a big, tall fellow came up to me and suggested quietly that five of us, whom he had selected, run together in a slow, comfortable heat. In order to avoid possible embarrassment I agreed to this intrigue. As we lined up at the starting post I could barely distinguish the timers' heads sticking above the horizon. The big fellow gave me a wink of assurance. We were off! According to plan I started out in low gear, but the big boy, the deceiver, took off as if he had been shot from a catapult. Immediately I knew we had been duped. At 100 yards my four competitors were way ahead of me. In desperation the good life called to me to hurry, but still a bit cautious I only shifted into second. In a few moments I heard the flop, flop, of heavy GI's fading behind me on the runaway—the big fellow's strength was expended. If I finished in a heap there was a jeep waiting that could carry me back home; so I went into high. One by one I edged by the others and crossed the finish ahead without trace of perspiration or shortness of breath. That was all! The good life had been vindicated! The average soldier vanquished! . . .

Today all the other boys are groaning and moaning with stiffness and sore muscles—all except me, of course, and I—ouch! am out looking for some liniment.

LIVING

By Phyllis Clayton

LIVING is an art!

It takes talent born in one's self,
To know the real meaning of the Art of Living

One must set his goal high,
That he may achieve what he sets out to do.



"We Must Have Good Clean Milk"

One of the first acts of Cache Valley's newly organized pioneer evaporated milk company, was the appointment of a milk inspector in 1904. It was realized by these progressive men that the success of their venture depended largely on a supply of "good clean milk."

Interesting, too, is the qualification required by these pioneers that "the milk inspector must be a careful, firm man." His job was to work with dairy farmers, to help them raise the standard of quality of the milk that was to be condensed and canned as Sego Milk.

Rigid inspection of the milk supply has, of course, been a cardinal rule in the company's operation through all these years—and always will be. Only milk that meets high standards is accepted for processing into Sego Milk—one reason why this company has been a substantial factor in the development of Utah and Idaho's dairy industry—one reason why Irradiated Sego Milk is the favorite brand in homes all over the West.



Sego Milk a Utah Pioneer
SEGO MILK PRODUCTS COMPANY

Originator of Evaporated Milk in the
Intermountain Territory

Plants in
Richmond, Utah; Preston and Buhl, Idaho

Your Car Gets Older Every Day

IT DESERVES THE BEST WINTER CARE

Proper care is more important this winter than ever, for two reasons:

- 1 Winter is always the toughest season on automobiles —and your car isn't as young as it was a year ago!
- 2 If your car wears out, it will be costly to replace it with a used car—impossible to replace it with a new one.

Preparation for cold weather includes a check up and service on 10 important items. Let us take care of them for you—**now**—before the last-minute rush.

Keep Your Car in Fighting Trim

Walk to Church—Save your tires and gasoline for essential war work transportation

**KEEP BUYING
WAR BONDS**



Utah Oil Refining Company Stations and Dealers in Its Products

AMERICA'S FINEST OVERALL

SINCE 1830

LEVI'S



LEVI STRAUSS & CO.

THERE'S A REASON—
No others FIT like LEVI'S!

A NEW PAIR FREE IF THEY RIP

NON-SCRATCH CONCEALED COPPER RIVETS ON BACK POCKETS

Our WORD DEBT to the Aztecs

By DR. CHARLES E. DIBBLE

WE are aware of a great number of American Indian words which have been incorporated into the English language as names of rivers, mountains, states, and cities: Kentucky, Utah, Kaibab, Omaha, etc. Also a number of Aztec words have found their way into English as names of animals and plants indigenous to the Aztec area. Most of these words came to us via the Spanish language. Notable examples are:

English	Aztec
coyote	coyotl
chili (chile)	chilli
tule	tollin or tullin
chicle	chictli
cacao (cocoa)	cacahuatl
chocolate	chocolatl
ocelot	ocelotl
avocado	ahuacatl



Auacatl



Chilapan



Tula



400 bags of chilli



20 bags of cacao beans

Conquered areas which were adapted to the cultivation of these plants often paid tribute to the Aztec ruler in the form of produce. One group of towns in southern Mexico paid four hundred bags of chili-peppers and twenty bags of cacao beans yearly.

Representations of the mentioned plants and animals often gave the names of Aztec towns in hieroglyphic form. An avocado pear tree gives the town *Auacatl*, which means, "Where there is an abundance of avocado pear trees." The hieroglyph of the town *Chilapan* is derived from "chilli" and "apan" (on the water). The chilli-pepper is represented floating on the water. *Tula* (the place where there are tules) is represented by the tule plant. Numerous other towns were recorded by representations of the ocelot and the coyote.

THE IMPROVEMENT ERA

2 WAYS TO GO TO MARKET



Your grocer stocks cheese . . . probably carries from 8 to 16 different kinds.

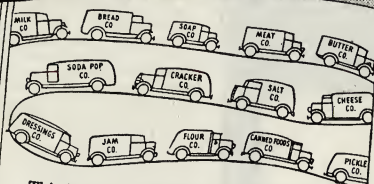


And the average grocer stocks about 12 different flour items, too.

And some 20 different tomato products.

All in all the average grocer stocks a total of about 2,500 items

Question is: How do all these 2,500 items get to the grocer?



This is the old-fashioned way it was done. Frequent calls by many competing suppliers. On the average about 60 different trucks called on a grocer, each truck bringing a part of the items he needed.

We Safeway people have worked hard to perfect a more efficient way . . .



Our idea is to get **ALL** the items together first . . . and then have them go out to our stores regularly, all together.

You can see this cuts out a lot of costly waste motion.

It saves manpower; frees men to help build ships and planes—and to work on farms.

It saves vital equipment.

And saves a tremendous number of truck tires.



For 27 years Safeway people have worked to improve methods of food distribution.

By eliminating needless marketing costs, the Safeway method has helped increase the farmer's share of the consumer's dollar. Boosted consumption. And offered consistent savings to consumers.

Today, this more efficient food distribution system is a national asset. In war or peace, everybody benefits by the straightest possible road between farmer and consumer.

SAFEWAY

P.S. You buy foods as well as sell them. We invite you to shop at your Safeway grocer's for one full month . . . and compare what you save.

SAM BRANNAN AND THE CALIFORNIA MORMONS
(Paul Bailey. Westernlore Press, Los Angeles. 1943. 187 pages. \$1.75.)

HERE is uncovered an almost forgotten chapter of California and western beginnings. The story, really an accurate history, moves with increasing and compelling interest from New York to Yerba Buena (now San Francisco) by way of Cape Horn and Honolulu. It touches Illinois and the Great Basin, and crosses the High Sierras. It is present at Sutter's Mill when gold is discovered. It defies the Arizona desert in an epoch-making march. In its meanderings it reveals many strange roots of American history.

The historical events cluster about the most picturesque, and in his day, the most important figure among the founders of California. He was California's "first" from the possession of wealth to many a valuable service in government, industry, and agriculture. Since his day, there has been none like him. Sam Brannan was unique.

It is a serious historical study, based upon long and careful research. The author has not attempted to bend or warp events for his purpose. But, in graceful English, and with the gift of the novelist, he has made history read as if it were fiction. This has been made peculiarly possible because the facts recited are in themselves full of romance and adventure, lived by very human men and women.

To most readers it will be surprising to learn that the "Mormons" took so important a part in the building of early California. But the settlement of the Latter-day Saints in the Salt Lake valley was but one event in the stirring history of that people. The constructive service of the Mormons in American history is yet to be described. Some day someone will show how the Mormon development has given power and direction to many an acceptable American enterprise.

The stranger to western history will find this book fascinating, thrilling reading; those familiar with western development will also profit by the reading, for there is much new in it; and all, young and old, will gain enjoyment and information from this excellent, though brief, recital of days long past, full of human endeavor, which made possible the winning of the West, and upon which the present continues to build.

As to the book itself, physically, in appearance and features. Paul Bailey himself is an artist in typography and make-up, as well as a writer, and this volume is attractive, colorful, distinctive.

There is need for more studies of this kind. To Paul Bailey, congratulations upon this really worth-while effort. May his pen be active for many years to come; and may others follow his example in bringing to light the romantic and lesson-giving history of the founding of Western America.—J.A.W.

A SKEPTIC DISCOVERS MORMONISM

(Timberline W. Riggs. Wetzel Publishing Co., Los Angeles. 200 pages. \$1.50.)

IN scattered glimpses into the author's life the reader here finds another truth-stranger-than-fiction narrative of conversion to the restored gospel. A boy, questioning, doubting, wondering about religion, tries one church after another, and, finding much goodness and kindness but little satisfaction,

THE IMPROVEMENT ERA

IT'S THE

Vogue

100% VIRGIN WOOL

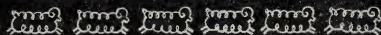
● This is the policy behind today's VOGUE: smaller wartime quantities, but true peacetime quality. Our civilian production is limited, for war orders must come first New wool regulations, however, have made it possible to return to the "100% Virgin Wool" construction on which Wool O' the West has built its name.

See the VOGUE in these harmonizing colors: DUSTY ROSE, PEACH, BLUE, and GREEN.

PORTLAND WOOLEN MILLS • PORTLAND, OREGON

LOOMED BY

WOOL
O' THE
WEST



turns his back on his search and drifts aimlessly and irresponsibly through the world. As a young man en route to South America for adventure, he is compelled by transportation difficulties to spend three days in the little green oasis of the Moapa Valley of southern Nevada. The harshness of the desert is repulsive to him, but the people who live here awaken an interest. The three days pass, but he stays—and remains here still.

These people are Mormons. He had heard of them before, and is now somewhat surprised to find them industrious, honest, and strangely able to answer in simple language the religious problems that bothered him throughout his youth. His search for truth—question and answer, study and prayer—yields the same fruit known to thousands of others—conversion.

Familiar through his own experience with the philosophical and religious problems troubling young people in the world today, he makes a sincere effort to answer their questions. In doing so he discards the theological language commonly used in religious books, and speaks in terms of greater familiarity. The book is aimed at the college student, the soldier, the youth who find themselves in a perplexing world without spiritual and moral anchors. In presentation it differs from the ordinary pattern of church literature. Perhaps in so doing it will awaken some thoughts and interests hitherto untouched by those who have sought to present Mormonism to a skeptical world, particularly to questioning, doubting, wondering youth.—*Gordon B. Hinckley, secretary, church, radio, publicity, and mission literature committee.*

HEART THROBS OF THE WEST, VOLUME IV

(Kate B. Carter, compiler. Daughters of Utah Pioneers, Salt Lake City. 1943. 528 pages. \$2.50.)

THIS worthy continuation of the three earlier volumes of the series contains much new material of lasting value. Historian, story teller, and reader of the romance of the West, will turn to this as to the preceding volumes for helpful, often inspiring facts.

All of the twelve sections are brimful of information and interest concerning early pioneer days. A multitude of facts are gathered here, which appear nowhere else in organized form. And the human quality of pioneer days appears everywhere.

Mrs. Carter and the Daughters of Utah Pioneers are to be congratulated on this excellent piece of work.—*J. A. W.*

UTAH IN HER WESTERN SETTING
(Dr. Milton R. Hunter. Deseret News Press. 604 pages. \$4.00.)

THIS book, prepared for young people of high school age, and so adopted by the Utah State Textbook Commission, will interest readers of every age. It is really a popularly written, beautifully illustrated, one-volume history of Utah. Within the book the facts of Utah's story are told in a most attractive manner. Readers, young or old, will not fail to ask over this book.

The book has double value, because Utah is placed in her western setting. State lines are man-made. A state affects and is affected by its contiguous and neighboring territory. The book clings, however, essentially to the telling of the events that made Utah the state it is today.

Nine units divided into fifty-four chapters form the volume. The units show the scope of the book: When Utah Belonged to Spain; The Coming of the Mormons; The Exploring of Utah; Utah Pioneer Life; Utah Indians; The Colonization of Utah; Political History of Utah; Industrial Development of Utah; and Utah Life Today.

This book is destined to be a handbook of reading and reference for all interested in the unique state of Utah. In the schools it will certainly be found useful.

Congratulations to the author upon this, another evidence of his sound and wide scholarship and his clear and attractive manner of writing.

Dr. L. H. Creer, of the University of Utah, contributes an excellent foreword.
—*J. A. W.*

MARRIAGE, BEFORE AND AFTER

(Paul Popenoe, Sc.D. Wilfred Funk, Inc., New York. 246 pages. \$2.00.)

How may happiness in marriage be secured? That is really the theme of this useful volume. The answers, drawn from the vast experience of the general director of the American Institute of Family Relations, are intelligent, sensible, and in the main acceptable. The problems before

marriage, the finding and choosing a husband or wife, and fitting oneself for marriage, fill the first eighteen short chapters; the problems after marriage, of mutual adjustment, and making love increase with the years are dealt with in the remaining fourteen chapters. The whole subject is delicately though directly handled, which cannot be said of many books on this subject of vital concern to civilized man.—*J. A. W.*

COLORADO

(LeRoy R. Hafen and Ann W. Hafen. The Old West Publishing Company, Denver, Colorado. 1943. 436 pages.)

WRITTEN by able historians and poetic writers, this history of Colorado will do much to arouse an interest in history among young and old. The first statement startles the reader: "The roots of the past produce the fruit of the future." Certainly, if people will study the past, the
(Concluded on page 614)

Eight Books

FROM THE BEST SELLER LIST

In your library or on your gift list these books will deliver abundant satisfaction:

A VOICE FROM THE DUST	\$3.00
The Book of Mormon Illustrated	
A NEW WITNESS FOR CHRIST IN AMERICA	1.50
Newly assembled, up-to-date evidences in explanation and support of the Book of Mormon	
PROGRESS OF MAN	1.50
Man's struggle for truth in the perspective of history	
THE WAY TO PERFECTION	1.25
49 brief, illuminating essays on Gospel themes	
EVIDENCES AND RECONCILIATIONS	1.85
Answers to 68 questions and problems of today	
INSPIRATIONAL TALKS	1.00
Gospel themes briefly and beautifully expressed	
PRESIDENTS OF THE CHURCH	2.50
The only book of its kind	
AUTOBIOGRAPHY OF PARLEY P. PRATT	2.50
Adventures of a dynamic missionary	

Deseret Book Company

44 East South Temple Street

Salt Lake City 10, Utah

Owned, controlled and operated by the Church of Jesus Christ of Latter-day Saints

TO HARVEST MORE FOR 44



Your sugar beet crop is vital to the nation's food production goal for next year. To bring this important crop through successfully is the big job just ahead of every sugar beet grower. Today's labor shortage presents an even greater problem to the farmer who is not equipped with the proper tools. The man who owns an Oliver machine is fortunate indeed. Beet lifting has been turned into a one-man operation with Oliver's new Beet Lifter mounted "amidships" on a Row Crop 60 Tractor. It will handle light or heavy crops with ease and does its work quickly without cutting or bruising your beets. It gets in close to all of fence or ditch bank and gets all of your crop. Light draft and finger-your crop. Light tractor steering make the job as easy as driving a modern car. And each beet is left in a crown of loose dirt where it will stay sweet for days while the toppers work through your fields.

If you're thinking of a horse-drawn implement, first be sure to take a good look at an Oliver. The same fine features have been built into the Oliver Riding Beet Lifter. Due to material shortages, only a limited number of Oliver machines are now available. If you are in need of new equipment, see your nearest Mount-ain States Implement Co. store right away.



MOUNTAIN STATES IMPLEMENT COMPANY

OGDEN, UTAH
BRANCHES

UTAH—Ogden, Tremonton

IDAHO—Preston, Blackfoot, Shelley, Idaho Falls, Rexburg, Rupert, Twin Falls, Buhl

INVEST IN VICTORY ★ ★ ★ ★ BUY WAR BONDS

IN USE For OVER FIFTY YEARS

Aids in treatment of Canker, simple sore throat, and other minor mouth and throat irritations.

Hall's Canker Remedy

536 East 2nd So. — at Salt Lake City, Utah

THE Religious Attitudes OF NOTED MEN

By LEON M. STRONG

THE popular conception that scientists are atheists, or at best agnostics, is dispelled by a study of the lives of some of the most famed scientists. Space permits only a few quotations of the many that could be submitted.

Copernicus said:

To know the mighty works of God; to comprehend his wisdom and majesty and power; to appreciate, in degree, the wonderful working of his laws, surely all this must be a pleasing and acceptable mode of worship to the Most High, to whom ignorance cannot be more grateful than knowledge.¹

Pupin is reported in this fashion:

Personally, I believe in the divine intelligence, because it is simpler and more intelligible. It harmonizes with my whole experience. When you see the stars, each moving along its own prescribed path with a precision impossible to attain in any mechanism constructed by man, when you see a seed grow after a definite plan into a tree, or a baby develop into a self-directing human individuality, can you believe that it is the result of haphazard happening? Such a belief is beyond my understanding.

Moreover, is it reasonable to suppose that the soul, which is the most important thing that creation has achieved, will perish when the physical body dies? Is the soul going to have existed in vain? It does not seem possible to me. Science does not offer mathematical proof of the immortality of the soul, but it gives us plenty of grounds for intelligent hope. And it adds to our conviction that physical life is only a stage in the development of the soul. My personal belief is that everything that happens in this great universe is for a purpose; and that purpose is the development of the human soul. That is where science and religion touch. Science will strengthen religion—just as it has strengthened mine.

My religion as a scientist does not contradict a single element of the religion which my mother and the people of my native village held when I was a boy. Science has simply brought me to a higher, broader view of the Creator.

That is the real pleasure of scientific work. The purpose of science is not merely to make material things, inventions to increase wealth and comfort. These things are certainly a blessing, but not the greatest blessing. If science does not assist me in carrying out the divine purpose, then I am a failure as a scientist.²

(Continued on page 631)

¹George E. Gibby, *The Spirit of '76* (Caxton, 1939), pp. 106-107.

²*The Religious Digest*, February, 1940, p. 34.

Photograph by
Glen Perrins

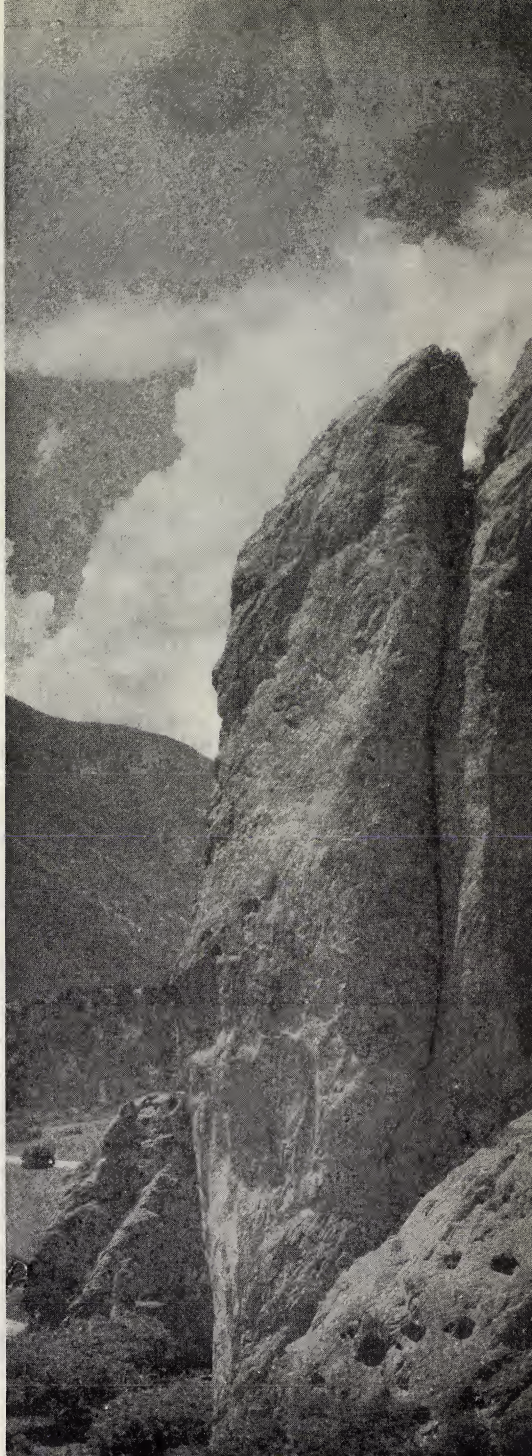
MOLEHILL MOUNTAIN

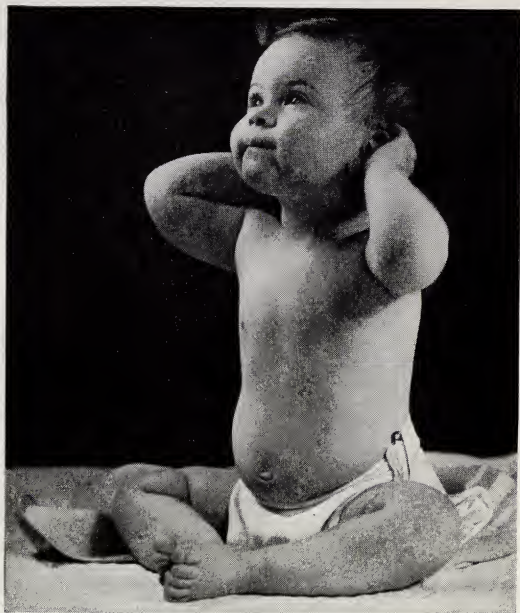
*T*HESE granite pinnacles seem high
With bitter peaks plunged deep in sky.
Far up the hostile echoes cry,
"Here none pass by."

Large on life's map I print with shame
That dark, deceptive mountain's name,
Warning who takes the road I came
To light faith's flame;

For suddenly the steep trail bends
To a meadowed space where toiling ends;
From the cliffs below gay song ascends—
And here are friends.

By FRANCES HALL





Be kind to your "Pin-up" girl

This isn't a treatise on the care and feeding of infants. It's just a suggestion for keeping *your* baby's clothes cleaner and sweeter—with less work.

Try washing her first garments with Fels-Naptha Soap. You won't have to rub your knuckles raw to remove stains. There won't be any tell-tale, acidic odor. This grand mild soap, combined with active naphtha, makes every garment snowy white and fragrantly clean.

Fels-Naptha Soap is economical, too. There's extra washing energy in every ounce. And it's every woman's patriotic duty, now, to make soap last just as long as possible.



FELS-NAPTHA SOAP—banishes "Tattle-Tale Gray"

How Good MY WORD

By
NOLAN F. TAYLOR

It was August. Outside, the sun wilted the trees and grass with a searing blast. Inside the sheriff's office the air hung lifeless.

There was a lively discussion going on when I walked into it to pick up the latest news for the morning paper.

In addition to the sheriff, the clerk, and two or three deputies, there were two or three old timers in the group lounging and conversing. One of the old timers caused a ripple of attention to cross over the faces of everyone present with the following statement:

"You know—I don't believe men in this younger generation are as good at keeping their word as the old timers were."

When someone asked him what led him to such a conclusion, he continued,

"Well, just for instance, take borrowing money. In my day I have lent hundreds of dollars to the cattle men and farmers who first settled in these parts. Furthermore, I don't recollect ever losin' a dollar, and I never had a note or a signature for any of the money I lent. If a man needed money and I had it, his spoken word was good enough for me, and I told him if he wasn't man enough to keep his word when he gave it there wasn't much use of us talking business."

"Nowadays I don't know if you could do business that way or not—but I have my doubts. Too many men don't take their spoken word very seriously, unless they sign their name on the dotted line as a guarantee. And even then the courts are full up with cases, people suing each other for failing to keep their word, even when it is put down on paper and signed."

* * *

It might be a good thing if you and I check up on ourselves and ask ourselves whether we are as good as our word.

Being as good as our word doesn't necessarily apply to lending money, or entering into any other business agreement. It applies to almost every transaction in our daily lives. As parents we are constantly making promises to our children. As husbands we make promises to our wives. Do we keep our promises?

When we raise our hands to support and sustain the president of the church, stake leaders, the bishopric—do we really intend to stand behind them?

THE IMPROVEMENT ERA

Everlasting Credits

HOW LASTING ARE BONDS AND STOCKS AND TREASURES
OF THIS WORLD? THEY LAST JUST LONG ENOUGH,
SOMETIMES, FOR OUR CHILDREN, AFTER WE ARE DEAD,
TO BUY TICKETS TO GO TO THE DEVIL WITH.

MONEY IS ALL RIGHT, IF THE MORE YOU GET, THE
MORE HONEST YOU ARE WITH THE LORD, AND THE
MORE GOOD YOU DO WITH IT.

By President Heber J. Grant

I KNOW that you can go all through the church and find that the men that are most prosperous, on an average, are those that have been the most honest and true to the Lord. True, where men leave the church and have no claim on the Lord and devote all their time to making money they perhaps make it; they set their hearts upon the things they left when they embraced the gospel; they set their hearts upon the things of this world and they get them, but there is no reward in the life to come.

I felt very much pleased one day when I got a donation of one hundred dollars on a certain matter from a dear friend of mine by the name of Horace G. Whitney. I went into his office and he signed his name for a one hundred dollar donation. I had not any more than reached my office when there came a card from him. On the back of it, it said: "Dear Heber: As I stop to think of that list of names I do not think I did my full share. I always want to do my share. Kindly change that 'one' on that check to 'two.'" I felt satisfied with the one hundred he gave me, but he had the ambition, he had the desire in his heart, to do his full share.

I was told by his bishop, after he died, that he was the greatest donor, the most liberal man in the entire Eighteenth Ward. He was not the most wealthy man in the Eighteenth Ward, but he was an honest tithe payer. He was a man who desired to do his duty. That is what counts in the battle of life, and I want to say that he lost nothing; the Lord prospered and blessed him far beyond anything that he ever dreamed of as a young man. I know because I know that his dreams and his ambitions as a boy were simply to be a dramatic and a lyric critic on a newspaper, but in the provinces of the Lord he got into business and made several hundred thousand dollars, and he was entitled to it. Why? Because of that spirit, that he wanted to do his share.

Every man should have a desire to do his share. I think more of the credits that I have in donations toward the temples and other things, than I do of any other property that I possess. Those donations are everlasting credits, everlasting benefits. How lasting is money? How lasting are bonds and stocks and treasures of this world? They just last long enough, sometimes, for our children, after we are dead, to buy tickets to go to the devil with, and they go there in double quick order—some of them. I know of children, who, after their parents have died, have got almost through tickets on express trains to that lower region, with the money that was left to them.

Money is all right, if the more you get, the more honest you are with the Lord, and the more good you do with it. Otherwise it is one of the alluring things in life that is calculated to destroy men that get their hands on it. They indulge in things they have never indulged in before, in those things that are not pleasing to God, with the means that have come into their hands. In the day of adversity, they seek the Lord; it is as the history of the people that is recorded in the Book of Mormon, that whenever they became wealthy and prosperous and lifted up in pride, they deserted the Lord, and whenever trials, tribulations, wars, pestilence, death, and hardships came upon them, they turned to the Lord.

"It is better," we find recorded, "to visit the house of mourning, than the house of feasting." As a young boy, that seemed very strange to me, but in after years I comprehended it. When we go to the house of mourning and places of suffering, our hearts go out in love and sympathy and in prayer to God to comfort those that mourn, and we become nearer to the Lord; we become more closely associated with the Lord in times of sorrow and adversity; but in the hour of feasting and revelry, we forget the Lord; we forget those things of everlasting worth and benefit. Therefore, the saying that it is more beneficial to mankind to visit the house of mourning than the house of feasting, joy, and revelry, is true.

I promise you, as a servant of the living God, that every man and woman that obeys the commandments of God shall prosper, that every promise made of God shall be fulfilled upon their heads, and that they shall grow and increase in wisdom, light, knowledge, intelligence, and, above all, in the testimony of the Lord Jesus Christ, as they have never grown before. And, may God help each and everyone of us that has a knowledge of the gospel, to live it, that our lives may preach the truth.

The Editor's Page



SPENCER W. KIMBALL

SPENCER W. KIMBALL

Who is Spencer Woolley Kimball?

For a true appraisal, we must go back to his antecedents. He was born in Salt Lake City on March 28, 1895, the son of Andrew Kimball and Olive Woolley. Like Nephi of old, he may thank the Lord that he came of goodly parentage. His two grandfathers were outstanding colonizers and peers among men. Heber C. Kimball was an apostle of the Lord, friend and disciple of the Prophet Joseph, counselor to President Young, and missionary extraordinary for his church; Edwin D. Woolley was a colorful Salt Lake leader, business manager for President Young, and a great bishop of the Thirteenth Ward for a period of forty years. His own father, Andrew Kimball, was likewise a most remarkable man. Energetic and zealous always, as an advocate of the restored gospel, he presided over the mission in the Indian Territory for ten years and at intervals returned to Salt Lake to earn a living for his family. For

twenty-six and a half years, from 1898 to the day of his death, he was president of the St. Joseph Stake of Zion, the stake which had been named at the suggestion of President John Taylor in honor of the Prophet Joseph. His ability as a builder and organizer did much toward the development of a great agricultural empire in eastern Arizona, and in the years of his administration the stake developed from a few wards on the Gila River to some seventeen wards and branches of the church, extending from Miami, Arizona, to El Paso, Texas.

It is recorded: "And the child Samuel grew on, and was in favor both with the Lord, and also with men." (1 Samuel 2:26.) How well this word picture describes the growth of the boy Spencer. He learned thrift and industry early in life. When but a child, he was given a small pitchfork to assist in the haying, and he rode the derrick horse in the unloading of hay. Herding and

It was a typical Arizona day in May, 1898, a brilliant sun in a clear blue sky, when Andrew Kimball with his wife, Olive, and their family of children stepped off the train in Thatcher, Arizona. He had been called by the first presidency of the church to succeed Christopher Layton as president of the then young St. Joseph Stake in the great Gila Valley of eastern Arizona. It was a most striking family group, the parents in the full bloom of life, the children fine-looking, intelligent, and strong of body. It must have been a thrilling experience for the Saints who were there to meet them. But perhaps none of those present could sense the true significance of their coming nor could they then know that the chubby three-year-old Spencer, the next to the youngest of the children, would one day be an apostle of the Lord.

Forty-five years pass by. It is July 8, 1943. Again the Arizona sun shines brilliantly from the heavens. Spencer Kimball, the three-year-old boy of 1898, has just come home for lunch when his young son, Eddie, calls, "Daddy, you are wanted on the phone." As he picks up the receiver, the clear, resonant voice of President Clark comes over the wire from Salt Lake City. After the opening greetings President Clark comes to the point quickly: "Spencer, President Grant and the brethren have just chosen you to be a member of the quorum of the twelve." Other things are said but Brother Kimball can remember them only vaguely. . . .

It is likely only the few who have received this holy calling know what he passed through in the hours and days that followed that important conversation. In his own words, "I felt as though the sky had fallen in—this seemed utterly impossible." He was overwhelmed with a flood of intense humility. He knew then, as he will always know, that only God could make him equal to the duties of this divine responsibility.



THE SPENCER W. KIMBALL FAMILY

Front row: President Kimball, Camilla Eyring Kimball, Kathryn Murphy Kimball and granddaughter, Barbara Jean, and Spencer L. Kimball.

Back row: Olive Beth, Andrew Eyring, and Edward Lawrence Kimball.



CHILDREN OF ANDREW AND OLIVE W. KIMBALL, 1906. SPENCER W. IS THE ELEVEN-YEAR-OLD BOY STANDING EXTREME RIGHT.

The Apostle from Arizona

By
JESSE A.
UDALL

milking several cows were his daily tasks. From money that he earned as a young boy Spencer has among his papers tithing receipts in an uninterrupted yearly sequence from that date to the current year.

FROM childhood he has been most conscientious in his work—nothing short of the best was good enough. For years he had a record of perfect attendance at Sunday School and Primary. One Monday he was in the field tramping hay for his older brothers when the meetinghouse bell rang for Primary.

"I've got to go to Primary," he timidly suggested.

"You can't go today; we need you," they said.

"Well, Father would let me go, if he were here," the boy countered.

"Father isn't here," they said, "and you are not going."

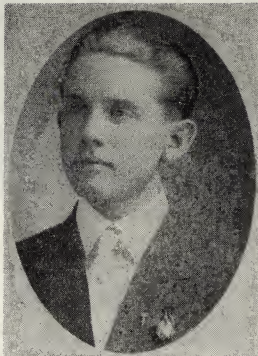
The piles of hay came pouring up, literally covering Spencer, but finally he had caught up; sliding noiselessly from the back of the wagon, he was halfway to the meetinghouse before his absence was noticed, and his perfect record remained unbroken.

He was a most happy and even-tempered youngster, but he was brought face to face with the grim realities of life when he was stricken with a paralysis of the face which threatened to blight his future; but after administration under the hands of the priesthood he was gradually and completely restored. A great void came into his life when his mother died in his eleventh year. Death came threatening again when typhoid fever struck him as a boy of thirteen, and for weeks his life was held in the balance. Again the power of the Almighty restored him to perfect health.

THE young Spencer grew to maturity at Thatcher. Having completed the public schools he entered the Gila Academy, the institution which had been established by the church early in the colonization of the valley. Later, its name was changed to the Gila Junior College. In 1914 he was graduated with highest honors and as president of his class. In addition to his scholastic achievements he was a star forward on the basketball team, and many a game was won by his accurate goal-throwing from every angle on the floor.

President Kimball has a rugged constitution, developed through clean living, years of hard work and, outdoor life. He has a most engaging personality, is pleasant, friendly, ready to be of service, and possesses the firmness and dignity of a strong man with the smile and optimistic viewpoint of a boy.

The scriptures tell us that Daniel, in young manhood, "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine." (Daniel 1:8.) Like Daniel, Spencer has never defiled himself. If you were to ask him point-blank if he had always observed the Word of Wisdom, he would modestly tell you that he had never tasted tea, coffee, liquor nor tobacco.



SPENCER WOOLLEY KIMBALL IN 1914 AT THE TIME OF GRADUATION FROM GILA ACADEMY

One of the highlights of his life was the three years spent in the mission field under President Samuel O. Bennion in the Central States. At the conclusion of his mission he was the president of the Missouri conference and had thirty missionaries serving under his leadership. The following experience illustrates his tact and ability as a missionary. While tracting in St. Louis one day he saw through the partly opened door a new piano and said to the woman who was in the act of closing the door in his face, "I see that you have a new piano."

"Yes, we've just bought it," she replied with pride.

"It is a 'Kimball,' isn't it? That is my name, also," he said, as the door opened wider. "Would you like me to sing and play for you?"

"Surely, come in," she answered.

Walking to the piano he played and sang "O, My Father." This pleasant introduction led to many subsequent gospel conversations.

Upon his return from his mission he attended the University of Arizona and subsequently accepted a position as teller and bookkeeper in a bank in his home county. Later he became branch manager and assistant cashier in one of a chain of banks.

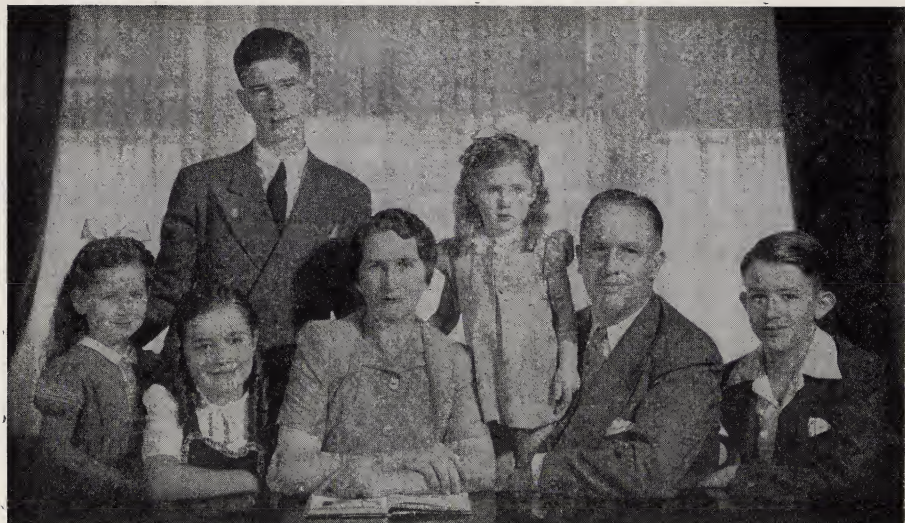
How much a man's success depends upon his wife! Elder Kimball has been favored with a charming helpmate who has been constant, patient, full of understanding and encouragement. Her training in, and teaching of, home economics has enabled her to feed and clothe her family well, even though the income sometimes was small. Camilla is the daughter of Edward Christian Eyering and Caroline Romney. They had come to Arizona from Mexico in 1912 as a result of the Mexican revolution. It was in 1917 when she was teaching at the Gila Academy at Thatcher that she met Spencer, and it was not many months before their courtship ripened into marriage. It is said that "transplanted flowers are usually the fairest" and so it was in her case; the blue-eyed, golden-haired girl with the Spanish name, transplanted from Mexico, blossomed into glorious womanhood as an intelligent, well-trained woman, prominent in her own right. Her church activities are many. In a stake capacity she has served in the presidency of the Primary twelve years, in the presidency of the Mutual five years, and for eight years she was literary class leader in the Relief So-



PRESIDENT KIMBALL IN THE DEEP SNOW ON MOUNT GRAHAM, FROM WHICH THE STAKE OVER WHICH HE PRESIDED TAKES ITS NAME

ciety. In a ward capacity she served as literary leader of the Relief Society for eighteen years and at intervals has been a teacher in the Sunday School. She has also been active in civic affairs and

(Continued on page 638)



THE EZRA T. BENSON FAMILY. Left to right: Beverly, Barbara, Reed A., Flora Amusson Benson, Bonnie, President Benson, and Mark A. Benson

EZRA T. BENSON

of the Council of the Twelve

By

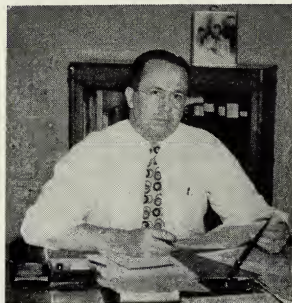
LYDIA CLAWSON HOOPES

SUCCESS in a duo-career is the story of Ezra T. Benson, executive secretary of the National Council of Farmer Cooperatives, who was recently called to the quorum of the twelve apostles.

A top-ranking Washington executive, Ezra T. Benson has served as president of the Washington Stake of the church since 1940. So inseparably is religion entwined with his life and career that all those who know him are cognizant of his identity with the Latter-day Saints as well as his leadership in farm fields.

Religion to President Benson is a way of life and he lives it each day of the week. He looks at the world as "God's glorious creation," and living as "the Lord's mission." With complete faith in the Lord, he prayerfully asks for his guidance and does his work with serene confidence in the Lord's forthcoming help.

Believing religion the most important phase of his life, he gives it first consideration when making decisions. When he was asked to take his present position as executive head of the Farmer Cooperatives, he told the leaders of the organization that the position held no interest for him if in any way it would interfere with his church activities, his church standards, or his religious way



EZRA T. BENSON

From a photograph appearing on the cover of the September, 1943, issue of "Cooperative Digest"

of life. He won their respect immediately, and each year he has been given more and more responsibility in the organization.

Known for his integrity and frankness, President Benson never hesitates in the "courage of his convictions." He

was one of the first to speak when President Roosevelt asked for opinions on the food problems which faced the nation during a conference at the White House with prominent farm leaders.

"If you want my views I'll give them to you, Mr. President," he said, and outlined two steps he felt should be taken. He suggested that some one in authority in Washington should tell local draft boards that their responsibility in providing manpower to produce food for the war effort is equal to that of providing men for the fighting forces.

Discussing his second point, President Benson said, "The government should step in and stop the widespread selling of dairy cows, other stock, and farm equipment by farmers who are unable to continue in business at present farm price levels."

REPRESENTING in Washington the largest farm organization in the country, Ezra T. Benson serves as secretary to over two million farmers through member cooperatives. This huge federation of farmer-owned and farmer-controlled cooperatives which nationally represents, serves, and speaks for its member cooperatives, recently gave to Secretary Benson, "with complete confidence . . . the power to

Speak and act with full authority for the council."

Though his associates give Elder Benson credit for the remarkable growth in the organization since he joined it in 1939, he in turn gives the credit of his success to his blessings as a Latter-day Saint. His attitude has won praise for all those who know him. Following his call to the quorum of the twelve, hundreds of letters poured into his office from high-ranking executives who represent various creeds and faiths. In congratulating him on his high calling in the church, one and all remarked on their admiration for his principles.

"It has been a long time since I have seen a man in business express himself in spiritual matters in the fashion you did . . ." wrote O. H. Hoffman, Jr., general manager of the Interstate Milk Producers' Cooperative of Philadelphia. "Your spiritual integrity commands the respect and confidence of all those who know you," said Albert Goss, master of the National Grange. "It is amazing to find in a city like Washington, where men become engrossed with affairs of business and government, an executive so identified with his spiritual convictions," said C. Dana Bennett, of National Agricultural Research and editor of *Washington Farm Reporter*.

Senators, congressional representatives, and outstanding figures in all branches of the government joined the top-ranking men in the farm field in congratulating President Benson on his religious appointment, and all voiced the opinion that no one could fill his place in the National Council.

Thinking of himself always as a servant of the Lord, Ezra T. Benson accepts

USHED into the world on a prayer, when the attending physician despaired of his life and his father and grandparents knelt to ask the Lord's help for him and his mother, Ezra T. Benson first saw the light of day on August 4, 1899. His parents, George T., Jr., and Sarah Ballif Benson, lived on a farm in Whitney, Idaho, and his grandparents, George T. and Louisa Dunkley Benson, were among the first fifty families who settled in the little community which lies three miles southeast of Preston. The eldest of eleven children, President Benson was named for his great-grandfather, Apostle Ezra T. Benson, who entered Salt Lake valley with the first company of pioneers.

Like the four generations of farmers before him, "T," as he was affectionately known by his family, grew strong and healthy working beside his father in the fields. At the age of five he was capable of driving a team of horses and riding them to herd cattle. His love of horses grew with the years, and the



"YANKEE SCOTS"

Elder Benson, as missionary to England, 1921-23, poses in a Glasgow photographer's props with companions Frank McGhie (left) and Ralph Gray (right).



EZRA T. BENSON AS COUNTY AGRICULTURAL AGENT, 1929, PRESTON, FRANKLIN COUNTY, IDAHO

the mission field, "T" and his brothers had a good portion of the responsibility of the farm and dairy herd. They were difficult years for his mother and her eight children, the youngest arriving shortly after Elder Benson departed, but the deep-rooted fundamentals of cooperation and religious faith created a home life which lives poignantly in the memory of her son.

The roots of his religious career and his professional career entwined in the early formative years of his life, and while still in high school "T" determined not only to have a scientific education for farming but to go on a mission. His religious desires predominated and he sought the stake patriarch for a blessing, bending all his endeavors to be worthy of a call.

THE earliest recollections in the childhood of the new apostle are of Primary, where he presented solos and recitations. He acquired a desire to be a leader of boys and while still young began teaching in the Sunday School, M.I.A. and Scout troop. "The greatest thrill of those years came to me," said the former scoutmaster, "when my chorus of twenty-four Scouts of the Whitney Ward won first place in a stake-wide competition and later sang in the Logan Tabernacle to win first place." Still deeply interested in Scout work, he takes pride in his sons, Reed, who is an Eagle Scout and Mark, a Life Scout.

Though the youth of Ezra T. Benson was one of hard work and a struggle for education, it was not without wholesome fun, gaiety, and young laughter. A normal boy, he often galloped his horse over the countryside, intent on Halloween mischief or raced a horse-drawn surrey with a neighbor's along country lanes to a nearby village dance.

(Continued on page 635)



HARVEST TIME—A FAMILY AFFAIR

Father, mother, brothers, and sisters all turn out to harvest sugar beets. A scene on the George T. Benson farm at Whitney, Idaho, in 1920.

praise with deep humility and gratitude for his blessings. He neither dramatizes himself nor the events of his life but works for the sheer joy found in endeavor.

The material things of life are of less importance to him than service to men, and he has declined more remunerative offers because he felt he would not be of as much benefit to so many people.

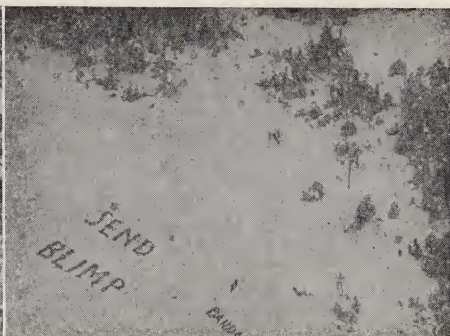
greatest pride of his youth was the skill he acquired in grooming a horse. "I would still rather drive a team of horses than the finest car made," he wistfully remarks, thinking of those early years on his father's farm.

Though from childhood young "T" 's help with the farm was always necessary, he entered grade school at eight years, "and felt practically educated when I finished at fourteen," he said, and smiled as he remembered his boyhood reactions.

When his father answered a call to



COAST GUARDSMEN OF THE RESCUE PARTY UNDER THEIR ROUGH SHELTER. WIND HAS WHIPPED THE SNOW SOLIDLY INTO THE TREE TRUNK, RIGHT.



A SIGNAL MADE BY THE RESCUE PARTY AFTER SURVIVORS HAD BEEN FOUND. THE DEEP SNOW THREATENED HAZARDOUS DELAY IN RESCUE OPERATIONS.

Alaskan RESCUE

THE plane was losing altitude. Through rifts in the clouds, icy peaks of snow-capped mountains could be seen as they swirled past.

It would be only a matter of minutes. We knew the plane would crash. There was no panic. Each member of the party calmly fastened his life belt securely and prepared for the worst.

While waiting for the crash to come, we had an opportunity to consider our predicament. When the plane left Seattle at one-thirty p.m. that fateful day of January 5, there had been no premonition of disaster. It was just another airplane trip to the six passengers

who boarded the plane for a routine flight to Anchorage, Alaska.

Being rather friendly by nature I had soon become acquainted with the other members of the party. There were Percy Cutting of Hayward, California; Robert Gebo of Seattle; Dewey Metzendorf of Anchorage, Alaska; Susan Batzer of Idaho Falls, Idaho; the pilot, Harold Gillam, veteran Alaskan flier.

The trip was uneventful until we ran into a violent storm about one hour out of Ketchikan, Alaska. Outside it became almost as black as night. Fighting desperately, the pilot tried heroically to reach safety. However, at ten min-

utes to six everyone aboard felt that trouble was imminent. One motor quit. From then on it wasn't a question of crashing, it was a question of which mountain we were going to hit.

For twenty life-long minutes, the plane skimmed treetops and peaks, occasionally visible through the overcast, missing a crash by inches. While waiting for the crash to come, I calmly put on my galoshes. Others did likewise or performed some inconsequential act. There was almost complete silence in the group. Each member of the party was mentally preparing himself for the end. At six-thirty the crash came. The plane sheared the tree tops, and crashed into the mountain.

THE BAY AND RIDGE OF MOUNTAINS WHERE THE FINAL RESCUE TOOK PLACE. COAST GUARD CUTTER "McLAIN" CAN BE MADE OUT BY ITS WAKE AS IT SHEARS ITS WAY THROUGH THE ICE IN THE LONG ARM OF THE BAY, LEFT. TIPPETS AND CUTTING WERE DISCOVERED ALONG THE SHORE OF THE LARGER BAY.



WHEN I came to, my head was protruding from a hole in the airplane. I don't know how long I had remained unconscious. My safety belt had broken and I had been thrown free of the seat. An aluminum window frame, which had been dislodged by the impact, had been driven directly past where I had been sitting with such speed that it became imbedded in the body of the airplane. Had I remained in my seat, I would have been killed instantly.

In a semi-conscious condition, I thought I was the only one alive. A feeling of panic seized me for a moment. However, I soon heard others stirring. Gasoline fumes warned me of our im-

Joseph H. Tippetts, whose grandfather Tippetts was one of the members of the Mormon Battalion to enter the Salt Lake Valley with the pioneers of '47, was president of the L.D.S. branch in Anchorage for two years while serving as airways engineer with the Civil Aeronautics Administration in Alaska. He had been visiting his mother in Ogden, Utah, and was en route home to Alaska at the time the accident occurred. With his wife, Alta Mahoney Tippetts of Heber City, and son, John, born in Anchorage, he is now living in Santa Barbara, where, among his church activities, he is laboring as a local missionary.

THE IMPROVEMENT ERA



BEAUTY AND DEATH. THE ALASKAN TERRAIN WHERE THE PLANE CRASHED AND WHERE FOR THIRTY AGONIZING DAYS THE SURVIVORS FOUGHT OFF A TRAGIC ENDING. THE SNOW HERE IS PILED EIGHT FEET DEEP.

injuries, but she never once complained. Her courage in the face of death was an inspiration. She knew she would not live, but she was conscious and cheerful the whole time. I sat up with her for two nights and talked to her.

She died two days later. No soldier ever died more bravely for his country than she. An employee of the Civilian Aeronautics Authority, she died in line of her duty as any brave soldier might do. We placed her body in the tail end of the airplane and covered it over. It was the best we could do under the circumstances.

THE first four days and nights it rained and snowed constantly. We couldn't build a fire. Our clothing was soaked to the skin. All of us were dressed in everyday business clothes. We were not prepared for the Arctic cold.

After the first shock wore off, we opened the nose of the plane and secured the luggage. Then we were able to change clothes. We wore them for a day or two until they were so wet we had to throw them away and put on something else. Eventually we had no more clothing to change into.

I had put my shoes too close to the fire and burned them. From then on, I was entirely without shoes. I merely wrapped my feet in rags.

The fifth day the snow stopped, but the wind sprang up and blew with such force that we couldn't stand up against it. The cabin of the plane was so badly smashed we couldn't use it for shelter. However, we were able to build a slight shelter from the left wing of the plane.

On the fifth day, the pilot, Harold Gillam, made his way to a nearby peak and thought he recognized landmarks. He decided to go in search of help. All the rest of us were still in a helpless condition. He must have considered our condition carefully and realized that unless help was obtained soon we would all be lost. It required a high degree of bravery and courage to strike out into that Alaskan wilderness alone. He must have realized that his chances of survival were slim. He risked his

(Continued on page 628)

The true story of a crash in northern wilds and of a will to survive . . .

As told by JOSEPH H. TIPPETS* to IRA J. MARKHAM

mediate peril from fire. Although in a dazed condition from shock, I realized the immediate necessity of locating everyone and getting each safely out of the plane. We enlarged the hole in the roof and started helping the passengers to get out. We found Miss Batzer pinned down in the bottom of the wreckage. We worked for two hours trying to free her. She urged us time and again to leave her. She knew she was badly injured. She knew also that we were all in danger of fire as the fumes from leaking gasoline were everywhere. She insisted that we care for the other injured persons and leave her there. However we continued to work and finally got her free.

As an airways engineer of the Civil Aeronautics Administration, I have been present at the scene of many airplane crashes. I can honestly say that I have never seen a plane in the condi-

tion ours was in, and known anyone to survive.

However, no one in our group was killed outright. Hitting the trees first probably broke our speed enough so that we were saved from instant death.

An inventory of our injuries showed that Miss Batzer had suffered the worst. Her legs were broken, she was suffering from a fractured skull, and one hand was practically amputated. Gebo suffered a broken leg and arm. Metzdorf had a broken collar bone, and all the ribs on one side were caved in. Cutting had a back injury. The pilot, Gillam, suffered from internal injuries and shock. I had a pair of bad hips and one leg was hurt. My experience as a Boy Scout and my knowledge of First Aid came in handy as we bound up the wounds and gave First Aid treatment as best we could under the circumstances.

Miss Batzer was suffering from her

WITH TIPPETS AND CUTTING ON BOARD AFTER THEIR MIRACULOUS DISCOVERY A FEW HOURS BEFORE, THE COAST GUARD CUTTER HEADS BACK TO GET WITHIN STRIKING DISTANCE OF THE SURVIVORS' CAMP.



TIPPETS, FORCED TO USE A CANE FOLLOWING HIS LONG EXPOSURE, ARRIVES BY AIR IN ANCHORAGE IN A BLIZZARD. MRS. TIPPETS ON HIS LEFT. C.A.A. OFFICIALS GAVE A WARM RECEPTION.



PROPHET TEACHERS

of the Old Testament

By PRESIDENT LEVI EDGAR YOUNG
Of the First Council of the Seventy

CARLYLE in his *Heroes and Hero Worship*, notes that the "calling of a prophet, the Man of God, the man, that is, who speaks to the people of God, has penetrated into the secret of the sacred mystery of the Universe. The prophet is the revealer of what we are to do."

THROUGHOUT the ages, the truths of religion have become closely identified with the thoughts and habits of mankind. Religion in the most intelligent use of the term confesses the divine relationship between man and his God. It is more than knowledge and obedience, for its home is in the deepest nature of man, where, in its allegiance to truth and its devotion to right, it governs life.

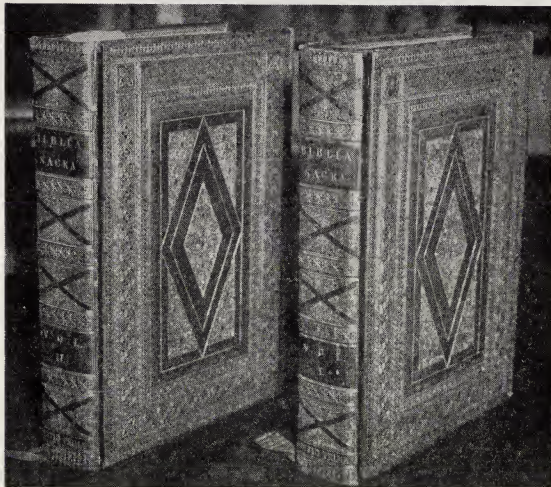
The religious principles of ancient Israel brought about the highest system of ethical life which to this day remains the most vital to human conduct. The elements of the Israelitish character idealized were the homely virtues of a rustic people: industry, frugality, chastity, uprightness; and then the harder virtues, like bravery, and a fortitude that can endure all except defeat. Finally, the people to whom God spoke in the days of Abraham, Moses, and the ages after them learned a deep-seated piety, obedience to the declarations of the Lord their God, and their perfect trust in the revelations of him who made the world and created man. Superbly did Israel rise to the knowledge of the true and living God.

The early history of Israel shows a people with the aspiration for a righteous social order, and an ultimate unification of mankind. "Of these ideals," says Israel Zangwill, "the race of Abraham originally conceived and still conceives itself to be the divine medium for a knowledge of God. The characteristics of the people are made known to us by the very quality of the language in which the holy scriptures were written." At the dawn of their history, their thoughts were majestic and yet simple, expressed in a "language simple and rugged in its structure, dramatic in its vocabulary, and concrete in its expression of even the most spiritual things," is the comment of Dr. Wheeler Robinson of Oxford University. We keep in mind that the Hebrew race lived upon the deserts and finally moved into Palestine and Egypt. The people became agriculturists, and an old Persian proverb says: "He who sows corn, sows righteousness." Out of the deserts have come the great truths of religion and the building of temples and synagogues. Irrigation, one of the oldest in-
596

stitutions known to man, was developed at least 4,000 years B.C. in Babylon and Chaldea.

EARLY CIVILIZATION

BABYLON was one of the greatest empires of ancient times. Its territory was located on the plains created by the Tigris and Euphrates rivers. The Persian Gulf lay to the south, and north of the empire was Assyria. To the west was the Arabian desert, always inhabited by nomadic tribes. The people of Babylon established a high civilization, for they had cities and beautiful gardens and roads and bridges. To put themselves beyond the reach of floods, they built their cities on artificial escarpments. They constructed their houses and temples of brick, and the remains of their irrigation canals may be seen to this day. Babylon was the original habitat of barley, wheat, millet; and of sesame, from which they made edible oil. Many kinds of vines were raised for wine and raisins. The onion and cucumber were native of that eastern land. The people at the beginning of their history had mules, horses, cattle, sheep, goats, pigs, and dogs; and they imported gold, silver, copper, and



—Photograph by Underwood-Stratton
THE GUTENBERG BIBLE

fine woods, which brought about a commercial relationship with the outside world. Caravans of Babylonian merchants, passing through the Mesopotamian cities led them to the Mediterranean coast and the Nile River. They developed a phonetic system of writing, known as the cuneiform system, and from the clay soil they shaped tablets on which, with steel pens, they commemorated public events and wrote down private memoranda. Dinsmore in his *English Bible As Literature* says:

In the Euphrates valley cuneiform writing was in vogue four thousand years before Christ. The baked clay tablets of Mesopotamia were an excellent medium for preserving the data and records of innumerable business transactions, laws, lists of kings, and facts accruing in their reigns. These were collected in huge libraries. The materials of history were here in abundance, yet no Babylonian composed history until the third century when Berosus, a priest, wrote the history of his native land. . . . The scribes made careful lists of the succession of rules, and codes of laws were scrupulously treasured. The same is true of Assyria.

Deeds of land were written on tablets,
THE IMPROVEMENT ERA

and a tablet of the earliest times shows the wages of women who were engaged in constructing a dam at the head of a large canal. At the time of Nebuchadnezzar, a large canal connected the Euphrates with the Tigris River, and the valley of Mesopotamia became one of the most fertile countries of ancient days.

The children of Israel made of Palestine "a land of wheat and the vine." When their crops failed, Israel turned to their God as the "giver of rain and sunshine and the blessed harvest," and we have the prophet Joel admonishing the people:

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and will cause to come down for you the rain, the former rain, and the latter rain in the first month. (Joel 2:23.)

THE Israelites had their planting and harvest songs, and like the Navajo Indians, they ascribed all the gifts of nature to a merciful and loving God. The prophet Isaiah describes the glory of redeeming the land:

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: The glory of Lebanon shall be given unto it, and the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands and confirm the feeble knees.

Say to them that are of a fearful heart,

"Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame leap as an hart, and the tongue of the dumb sing: For in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water: In the habitation of dragons, where each lay, shall be grass with reeds and rushes. (Isaiah 35:1-7.)

We can see on the frescoes in the tombs of the Pharaohs, dams enclosing basins, "just as they are built today," says Emil Ludwig, "and it can be concluded from inscriptions by what statecraft the water, after the lapse of fixed periods, was conveyed from one basin into another." We know how the shepherds dug wells and cisterns four thousand years ago and how the farmer prepared the land for the seed, and made the threshing floors. There is an aqueduct near Jerusalem with an inscription on it written by King Hezekiah about 700 B.C. Palestine has been referred to as "a dry and thirsty land," and yet the melting snows of Lebanon, Mermion, and Carmel, as well as other heights sink into the ground and come forth again as springs of water. Wells became the center of community life, supplying water for household purposes as well as for the flocks and herds. Rebekah was at the well when Abraham's servant chose her to be Isaac's wife. The wells of those ancient days played a great part in the social life of the people.

AN EXALTED CODE OF CONDUCT

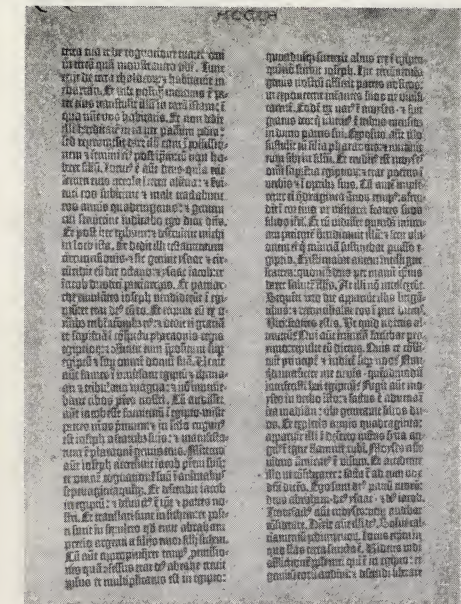
TEACHINGS of righteousness were imparted to Israel. "Thou shalt have no other gods before me." "Remember the Sabbath day to keep it holy." The Sabbath day was set apart for the "quieting of the heart." The spiritual value of such books as Leviticus, for example, is the motive presented for right human action. Man is to be generous to the poor; is not to steal or lie. Man must not oppress the hireling, nor curse the deaf, nor cause the blind to stumble. Such things are contrary to the very nature of God. The magnificent code of action as given in Leviticus demands humanness in the name of the Most High God. "Man must be like God; he must bring his actions into harmony with the Eternal Order." This book is a "Word of Wisdom" for the day in which it was written and though many of the old laws are obsolete, yet its superb principles of life should be binding upon us today. There is little narrative in the book, and historical events are lacking, but it gives us a priceless system of ethics, and the consecration of Aaron and his sons alone is an inspiring truth.

The religious interest of the Pentateuch culminates with the Book of Deuteronomy, which is followed by the historical books of Joshua, Judges, I and II Samuel, Ruth, and I and II Kings. These books continue the history of Israel from the death of Moses to the downfall of Jerusalem and Judah in 585 B.C., when Nebuchadnezzar the Babylonian king conquered the Holy Land in the early part of the sixth century B.C. During this period we have such characters as Samuel the prophet, Saul, David, Ruth, and the prophet Amos, who first began to write his prophecies and life. It was then that there was left to the world the real meaning of the word "prophet."

Prophets were mediators between Jehovah and his people. The sole sanction of their office was to teach through the inspiration of their God. The man whose mind is humble, whose erring heart will turn to righteousness, whose sins are followed by self-abasement and repentance, will find renewed spiritual strength.

It is generally agreed that the word "prophet" means one who announces or "fore-tells." "His message always had to do with the nation and with Jehovah, the nation's God and protector." He was the herald of national unity and religion, and in them the people placed their deepest faith. In the tenth chapter of Samuel, we infer that prophets were organized into groups or schools and were what we would term today "missionaries." They went from town to town proclaiming their message of faith in the living God. We have no information of their modes of life or means of support, but they were gathered around some leader or teacher, "and bore to Samuel the same relation as Wycliffe's preachers bore to Wycliffe himself." The Israelitish prophets

(Continued on page 632)



PHOTOGRAPH
OF A
LEAF
FROM THE
GUTENBERG
BIBLE

Photograph
by
Underwood &
Underwood

PIONEER DIARY of

PART VIII

1847

Tuesday, June 22. The Camp mov'd, traveling 5 & 6 abreast—we follow up the Platte—& at night encamp near it, having travel'd perhaps 14 or 15 ms. The road & the country delightful.

Wednesday, June 23. We go 2 abreast. Capt. Smoot's com. stops for the night by a small stream, a mile or so in our rear, we a ½ m. in John Taylor's rear & Parley P. Pratt 5 ms. in advance of us. Our place is very delightful—a short grass which is a sweet treat for the herd, overspreads an extensive plain, the river forming almost a half circle, while rich clusters of trees are to be seen in every direction.

Thursday, June 24. Capt. [Jedediah M.] Grant's com. start at 7. Pass'd [John] T[taylor]'s com. who rode past us on horseback & order'd [Jedediah M.] Grant to stop. Prest. [John] Young told him to drive on—[John] T[taylor] came back & told our captains of tens to stop, for their leaders were in rebellion—he soon passed us again on his way to Parley's camp. We travel'd 10 ms. stop'd at half past one in the rear of P[arley's]. A meeting in the eve—matters adjusted with good feeling.

Friday, June 25. Meeting in the mor.—travel'd twelve ms. in 2 files as yesterday—the wind & dust almost intolerable.

Saturday, June 26. Traveled upwards of 20 ms., 2 abreast, cross the Looking-Glass creek — encamp on Beaver—one com[pany] cross over—rains at night.

—We started at 8:30 a.m. After traveling 2 or 3 miles we were overtaken by Brother Taylor on horseback. He stated that Bro. J. M. Grant and John Young had refused to obey orders and were out of their place, being that the 3rd hundred had got before him, which was 2nd. We concluded to stop at the first convenient place and have the matter settled. After traveling 8 miles, we stopped at a good watering place. The officers and men of the whole camp were called together. Bro. Taylor entered his complaint against Bros. Young and Grant, and after a great deal said by brethren, Bro. Pratt gave us a good lecture and reproved Bros. Young and Grant and said they should ask his forgiveness, which they did, and all was right.—*Journal History* (Journal of Charles C. Rich.)

NOTE

In this second group of Pioneers of 1847 there were about 1500 persons, men, women and children, traveling in about 570 wagons. At one time when they were traveling together on the plains, in double file, in their several companies, the line thus formed reached a distance of seven miles.

The signal for starting in the morning was given by ringing the Nauvoo Temple bell. The bell was in the lead of one line and the cannon in the lead of the other. At times they traveled in five lines abreast.

—*Journal History*, June, 1847

Sunday, June 27. I have been very sick, rode on bed the last 2 days—sis. Sess[ions], Lucina & sis. Leonard came to the wagon—the pow'r of God rested on me—my disease was rebuk'd, & I praised the name of the Most High. The wagons are crossing the stream thro' the day—In the eve br. Lawson, sis. T[taylor] &c came to our place &

call into br. Noble's with me—sis. N[oble] receives the gift of tongues—sis. Hunter call'd at the carriage—had a good time—she said she had been better since sis. Sess[ions] & I call'd on her. Trav. 8 ms.

Thursday, July 1. We cross'd the Platte, or rather what is call'd Loup Fork; [John] T[taylor]'s com. cross'd



ARTIST WILLIAM HENRY JACKSON'S DEPICTION OF A PIONEER COMPANY'S ENCAMPMENT NEAR CHIMNEY ROCK

—Reproduced from *Westward America*, courtesy Howard R. Driggs

we had another refreshing from the Lord—Praise Him, all ye Saints.

Monday, June 28. Our time delay'd in crossing the Creek—rumor'd that a war party of Ind[ians] are gather'd—broke 2 wagon-tongues in our Ten. Cross'd Indian Creek—passed 2 cornfields, some habitations & overtake [John] T[taylor]'s division late in the eve—some of the inhabitants visit us, one man who is appointed to aid the Ind[ians] in building barracks, &c. Trav[el'd] about 7 ms.

Tuesday, June 29. Pass'd the Pawnee town, which seem'd entirely deserted—the scenery is much more variegated than before—it is now quite rolling—cross'd a sandy bottom'd stream in sight of the Indian settlement—travel'd 16 ms., encamp'd in front of several wigwams. [John] T[taylor] before us & P[arley P. Pratt] behind.

Wednesday, June 30. The day cool—Capt. P[arley P. Pratt]'s ten take the lead of [Jedediah M.] Grant's h[undred]—soon after we start P[arley's] & the other com[panies] come in sight—[John] T[taylor] is moving on in front—we are on an extensive prairie with little shrubbery & the camp can be view'd at once, which presents a very imposing sight—had the pleasure of seeing a herd of antelope running in every direction. Stop'd about one o'clock by the side of a stream & near its mouth. P[arley P. Pratt] rides forward—thinks best to cross the Platte. Sis. Chase, Peirce, Hendricks, &c.,

first, [Jedediah M.] Grant's follow'd & [Abraham] O. Smoot's & [Daniel] Spencer's, & when we left, Parley's [P. Pratt] was crossing. We went about 5 ms. & encamp'd without wood or water, with [John] T[taylor] 3 ms. in our front. Br. P[arley] is somewhat afflicted with sore eyes.

Friday, July 2. Start'd forward, the prairie very rolling. We only ascend one ridge to come in sight of another, till about 2 o'clock, when a gradual descent gave us a view of the tops of trees, which skirt the river before us. The teams begin to fail for want of water—a very heavy shower reviving them & turns our sandy road to mud, travel'd 6 abreast some of the time. Trav. 16 ms. Capt. Neff leads our Com.

Saturday, July 3. The day fine, travel'd 14 miles, & encamp late on a stream in view of the Platte—cross'd a stream in the mor[ning]. In the aft[er]noon go 4 abreast—come into the trail of the Pioneers. Bro. Russel finds a bucket which he had given to H[eber] C. K[imball].

Sunday, July 4. Rains in forenoon—

—Brigham Young's advance group of 143 (including three women) who were now within about 160 miles of the Salt Lake Valley. In the diary "the Pioneers" usually refers to this advance company.

THE IMPROVEMENT ERA

we encamp on the bank of the Platte,
with the timber all on the opposite side
—br. A. O. Smoot where we stop'd
at noon & P[ratt] & T[aylor] in sight
several ms. in front.

Monday, July 5. Travel 12 ms. P[arley P. Pratt] takes the lead of the second Division. Miller leads in our hundred. We cross the stream in the mor., each 50 making a fording place, & we enter upon Grand Island & where we encamp at night. A board is found on which the Pioneers had written, computing the distance 217 ms. from W[inter] Quarters.

Wednesday, July 7. Capt. [P[rat]t] leads our 50. After starting we were told to leave the beaten tracks and each 50 break a new one—it made hard riding for me, yet I felt like submitting "the powers that be" & endure it, altho' the roads were unoccupied—after our nooning we came where br. Chas. C. Rich was guard & baiting [feeding], having broken 2 wagons—we pass'd them, but perhaps an hour after br. [Asahel A.] Lathrop came up, telling br. [P[rat]t] that Chas. C. Rich demanded the roads which we took after noon—br. [P[rat]t] said the command had not come to him from proper authority, it being from [Jed. M.] Grant instead of [Capt. Jos. B.] Noble, the capt[ain] of our 50, and we went on—encamp'd a mile from the river, trav. 14 ms.—Sis. Wilser sent me a bush with tomatoes, also a flower resembling the Geranium—the prickly pear is common.

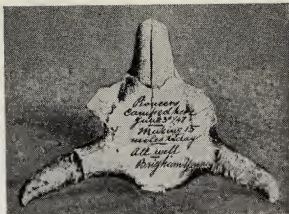
THE PIONEER JOURNEY

Dates on the map are those of the advance company under Brigham Young, but the route is the same followed by Eliza R. Snow and described in the present instalment of her diary.



Friday, July 9.^e Capt. Miller broke a wagon crossing a ravine yest. & we do not start till nearly noon—the other h[undre]ds out of sight & encamp on the Platte. Had meeting in br. [James] Hendricks' wagon—2 of his daughters [Elizabeth and Katherine] & B[urgham H.]. Young's wife [Cedonia] speak with the gift of tongues for the first

*President Brigham Young, leading the advance company, had reached Echo Canyon, almost within view of the Salt Lake Valley, while the main body of the pioneers were near Grand Island, more than 700 miles back.



BULLETIN OF THE PLAINS

Buffalo skulls served as trail markers and postoffices to succeeding companies of pioneers. Here pictured correctly, the head is often shown in reverse position, but the inscription was invariably made to read with the horns down, serving as a base to keep the head upright. The inscription here is actually a fiction—pioneers didn't travel this day, nor did Brigham Young make the signature.

Trav. 12 ms. The prairie presents a beautiful appearance, resembling the tame meadows where red-top is cultivated.

Saturday, July 10. Soon after starting cross the tracks of Parley P. Pratt and John Taylor's com[panies]. The whole camp encamp early on the Platte which is judg'd about a m[ile] in width—no timber on this side—this is a buffalo country. Trav[ele]d 8 m[ile]s.

Sunday, July 11. A public meeting at 1 o'clock. Sister Sessions, Leonard, Thompson, Peirce & myself meet in Father Chase's wagon at 4 o'clock. The Lord poured out his spirit — Sis. Holmes call'd to see me in the eve & spoke in the gift of tongues. We are said to be 180 ms. from W[inter] Quarters. Supped on buffalo. 8 kill'd at this stop. Drank well water from B[rook]. C. C. Rich's camp.

Monday, July 12. Started late in the mor[n]ing in the rear of P. P. Pratt's 1st 50 & alongside of his 2nd, the Camp all in sight—the prairie today is little else than a barren waste where the buffalo seem to roam freely. Encamp at night on the side of a slope with the river a few rods beyond. Capt. Noble goes in front since Fr[iday] mor[n]ing, having got an addition to his team—had gone in the rear for some time in consequence of losing an ox, the night after crossing Loupe Fork—all goes well—Trav. 16 m[ile]s.

Tuesday, July 13. Start between 7 & 8, nothing remarkable except the multitude of buffalo paths which lead from the bluff to the river across our way. Capt. [Robert] P[elrice] leads—our nooning is on a line of lakes or swamps which intercept watering at the river. Capt. N[oble]'s 50 are left in the rear at the watering & when we start are obliged to go to the right, which Capt. G[rant] approves [approves]. Capt. S. frets, &c. P[ratt]'s 1st 50 in our front—his 2nd in our rear—we fall into his tracks which occasions some trouble but all is adjusted by Capt. G[rant] who acts as Pioneer [leader]. Trav. 14 ms. & enc[amp] on the river in the rear of P. Saw buffalos & wolves.

Wednesday, July 14. Last night or
(Continued on page 626)

MEN OF IRON

By JAMES P. SHARP



THE pioneers often referred to the year 1857 as the one with nine months hard winter and three months late fall. An entry in *Church Chronology* reads:

Friday, November 6. Five hundred animals perished from cold and starvation around U. S. army camp on Black's Fork.

Late in October that year Brigham Young paced back and forth in his office. He had to find some one to ride to Fort Bridger, one hundred fifteen miles to the east, with a message to Major Alexander, who was in charge of Johnston's Army at that time. His trusted messenger, Porter Rockwell, was away on other business. Whom could he send that would be reliable? He needed some one that was not afraid of cold, deep snow, and the rebuffs that would be met at the camp of the enemy. He had to send some one, for officers Taylor and Stowell, of the Utah Militia, were prisoners at that post. Suddenly he stopped walking and called to a man in an outer office, "Get me Adam and Joseph Sharp immediately."

Adam and Joseph were Mormon converts who had come from Scotland some years before. They were hardy men who had worked in the coal mines in their native land and in the rock quarries since their arrival. He knew he could trust these sturdy men to go through the deep snow and face the almost unbearable cold.

WHEN they arrived, he told them what he wanted done and asked when they could be ready to leave. They answered as soon as they could saddle their animals. He told them to

get ready and to call for the papers before leaving.

It was mid-morning when the two rode away with two sealed envelopes, one for Major Alexander, the other for General Daniel H. Wells, who was in charge of the Utah Militia in Echo Canyon.

Up Emigration Canyon they rode. Then over Little Mountain and up Big Mountain, where the snow was deep, and the wind was blowing a gale. They had selected their horses for their ability to wallow snow instead of for looks or speed. The sun had set when they reached Ogden's Fork (East Canyon), and it was dark when they arrived at the Weber River. Slowly they plodded on until they reached the camp in Echo Canyon, where they presented their letter to General Wells, who read it, ordered supper for them and beds made in his tent. But they explained to him the urgency of their mission, and he ordered two fresh horses saddled for them. By the time they had eaten their supper the horses were saddled. They mounted and rode on.

The canyon breeze was terrible to face as it cut unprotected parts like a sharp knife. Morning found them on the Bear River, where they stopped a short time to let their horses pick at the dry grass along the bottomlands.

When possibly one mile from the Fort, they distinctly heard the bugler sound the mess call. The sentry stopped them and called a soldier to escort them to headquarters. When they arrived, an orderly took their message and left them sitting on their horses out in the cold wind. They dismounted, removed their buckskin windbreakers, and

swung their arms to restore their circulation. A lone soldier returning from the mess tent stopped to watch and then began to throw insulting remarks at them. They paid no attention. Others stopped until there were ten. Then the first one, seeing he had plenty to back him, walked up quite close and made an insulting remark about Brigham Young. Joseph seized him, lifted him high above his head, and threw him into the others, knocking four or five of them down. The two men squared off ready to fight the entire army, if necessary, but at that moment the orderly appeared with their answer, and they were soon on their return journey with a feeling in their hearts that now they could fight those soldiers with a clear conscience. How differently it might have been had they been given a bowl of warm bean soup.

Two a.m. and back at the camp in Echo Canyon. The general was waiting and had supper ready to serve them. After the meal was over, they insisted on having their horses brought out and saddled. The general objected, but they won out and were soon riding down Weber River.

Shortly after noon two tired horses, and two very tired, cold men rode out of the mouth of Emigration Canyon and up to where Brigham had his office. They were shown in. There Brigham sat, deep in thought. Presently he said rather gruffly—"Well, what's the excuse? Too much snow or too cold?"

Slowly Adam, with fingers still numb with cold, undid his windbreaker and brought forth the answer. Brigham looked at it, started to tear it open, but dropped it on the table before him. His eyes were rather dim, and his voice was trembling when he finally said, "Forgive me, brethren. I was too eager to take snap judgment on you. How

(Concluded on page 615)

OUR COMMUNICATIVE BEHAVIOR

By EARL J. GLADE



THREE-FOURTHS of all the time we spend each day in communicating with our fellow human beings is devoted to listening and to talking. One-fourth of the time spent by us each day, in this interchange of thoughts and opinions with our associates, is devoted to reading and writing. Obviously, great social movements have a marked bearing on these percentages. The war, for instance, has stepped up letter writing appreciably.

In a study made by Dr. Paul T. Rankin of "Listening Ability," he kept a record of how much a large group of adults wrote, read, talked, and listened each day. His study shows the following averages: writing 9%, reading 16%, talking 30%, and listening 45% of the individual's time devoted to communication. The average for the country as a whole would undoubtedly be comparable to these figures.

With the growth of broadcasting, there has been a constant increase in listening. Interest in news and in its interpretation has gone vigorously forward. People are learning to "attend" to the spoken word as never before. They are hearing language that is clear and articulate. One of the results of this increased attention is more accurate listening and, naturally, more careful speaking. Another is the building up of a definite sensitivity toward the spoken word, the accuracy of its use in pronunciation and in definition, and toward the quality of the listening which it receives.

LISTENING STIMULATES READING

Years ago, relatively few Americans actually waded through an extended printed address—even though it were an utterance of the president of the United States. Certain government leaders, editors, scholars, and lawyers

read such a document, to be sure, but not so many of the average folk at home. Today there is a change. Paradoxical as it may seem, it is reported that people will read an address of this character more avidly now than ever, not only for its content, but also largely to check their hearing of it by radio, and moreover, to observe the display and editorial dress given it by the newspaper editors. People thus have an opportunity to measure their judgment of its significant phases with that of the experts.

Listening, therefore, is actually stimulating reading! The printed word that sometimes may formerly have seemed dull, now apparently takes on the liveliest interest.

The late Alexander Woolcott, for instance, gave us a glimpse into *Good-bye, Mr. Chips*, over the network, long before the picture was produced, and the sales of that book sky-rocketed. Thousands of listeners want to read for themselves Richard L. Evans' "Spoken Word," as delivered during the CBS-Salt Lake Tabernacle Choir and Organ broadcast, and they write him constantly about it. And there are scores of other impressive examples. In spite of the continuous broadcasting of news, newspaper circulations are almost daily reaching new peaks. Only the shortage of newsprint and labor has interfered with this upward climb. Book sales, also, are smashing records.

WE LEARN TO LISTEN AND TALK FIRST

WE are just beginning to appreciate that people are naturally ear-minded. We learn to listen and to talk before we learn to read. Instructions were given us as children first by word of mouth. The voice and the ear have played most vital roles in our education.

How many days in your own life can you recall when you have not heard a friend's voice or when you have not spoken to someone? They must have been sad, drab days! Our modern living is built on human communication, a large share of which is the voice-ear contact.

The incredible career of Helen Keller, who from young girlhood could not see, hear, or speak, shows what a brilliant soul will do to satisfy the irrepressible urge for expression.

She made certain parts of her body that were never intended by nature to hear, learn to respond to voice vibrations. Over physical handicaps that most men would declare utterly insuperable, this remarkable woman has built a speaking vocabulary that has the profoundest admiration of a wondering world. She is, indeed, in communion with the spheres!

THE VOICE A PERSUADER

IN the fields of business, social, and religious affairs, there is no more powerful factor to induce action than the human voice. It employs the most natural, friendly, sincere, persuasive, and effective means of communication. Scientists have demonstrated this fact incontrovertibly, and this is also the practical experience of churchmen, educators, and tradesmen.

In an exhaustive study, Dr. Henry De Wick found clearly that the people tested remembered better and longer what they heard.

The famous Harvard study of Cant-rill and Allport made in 1935 showed the superiority of the voice-ear avenue

(Continued on page 627)

EARL J. GLADE, vice-president of KSL, in Salt Lake City, has just completed four years of service on the code committee of the National Association of Broadcasters, the last two of which he was chairman. He was recently chosen to represent that association as a member of the Peabody Foundation Radio Awards committee in its annual prize awards for extraordinary broadcast programs.

He is active in public relations work, being president of the United War Fund of

Utah, and for the past three years, chairman of the Salt Lake City boards of selective service. He is a regent of the University of Utah.

The successful Sunset Symphony Concerts held the last two summers in the University of Utah stadium under Mr. Glade's chairmanship, at each of which upwards of four thousand soldiers were present as guests, are a somewhat typical expression of his active interest in community endeavor.

BEYOND WAR

FRANK H. JONAS

WESTERN civilization with its brilliant array of peacetime institutions, churches, schools, service clubs, philanthropic groups, foundations, and institutes — all ideal-promoting — possibly stood indicted when a young man recently was awakened to his place in life, to a purposeful life, to a great cause, chiefly at the expectation of bombs bursting over him. He said, in part:

Patriotism is surely something more than knowing verbatim the pledge of allegiance. . . . It's the feeling that you get when you hear that Jap planes are about to bomb San Francisco and you feel that if you could just get a plane you'd go up and give them a taste of their own medicine. . . . It's that kind of feeling that has about decided me to apply for active service when the time comes. . . . If I get killed—well—we all die sometime, and very few of us get to die for a cause. And if I do get through I will have had a world of experience and the feeling that perhaps in times that try men's souls I had stood the test. . . .¹

Perhaps it is fortunate for the individual and his country that he can find a cause, but it is an indictment of civilization that he failed to find this cause for which he would die before the outbreak of hostilities. Whole nations of individuals had drifted from a purposeful life, from the moral direction pointed by tradition and teaching. It is almost trite to suggest that at the point of crisis, at a time demanding the greatest effort, there was only spiritual vacuum. Energy, speed, and externalism replaced meditation. Material values supplanted spiritual gifts. Man gained control over material nature, but he lost it over human nature, over himself.² In his hour of need, when he wanted the assurance of faith in himself, when his attention was di-

verted from himself to others, when events demanded sacrifice and suffering, he found that, instead of the reality of faith in an idea, "Like smoke and petrol fumes over the cities, there hangs over the world a haze of empty words."³

As a result of this development democracy frequently became a secular doctrine and had on occasion lost the spiritual foundations of its origins. Democracy at times, and in various parts of the world, seemed to deny its origins—the Christian religion with its acceptance of the Old Testament, a product of suffering and faith. At the moment, "democratic apologists . . . call for faith and will, for vision and effort, but the people remain apathetic and indifferent."⁴ The youth who found his cause in the center of conflict put the problem in a nutshell when he added:

In not too many weeks I'm to be an army officer, but when I'm honest with myself I confess that throughout my training I've had in mind becoming an instructor, not because I thought I would be especially good as an instructor, but because I thought that would be the safest job I could find in my business. . . . There, it seems to me, is the essence of the whole trouble. We are an entire nation of people who are trying to wage a war and everyone is trying, himself, to keep out of the hot seat. . . .

His words described the attitude of a great many boys—and older persons, parents—both before and

after Pearl Harbor. Did the young men of the nation flock to the colors in defense of democracy? Had they lost faith in the nation, in democracy, in themselves?

THOSE who have been in association with the boys of military age, with young men who faced induction by draft, will remember some of their reactions. Many enlisted for political reasons or for the purpose of securing preferential treatment. Many enlisted to evade the stigma of slacker at the present time and to be able to say after the war, perhaps when they run for political office, "I volunteered." Many did everything within their power to escape military service. Many others, succeeding only in being deferred and making every effort to choose their spot, but facing induction in a few months, turned to costly and bitter escapes, among them wine and women. The problem for the man in uniform who faced death was not dissimilar and his reaction was much the same—fun today, death tomorrow. Under the impact of total war social values and moral virtues gave way. Corruption crept in; disintegration began in the moral fibre and social fabric of the nation. Was all this necessary? What is the answer?

Few question the necessity now of fighting the war, but, everyone may question the necessity of destroying the values that exist in a world already not too strongly fortified with spirituality, not too well supplied with leaders of great faith. Michels aptly said that, "We may regard it as an established historical law that races, legal systems, institutions, and social classes are inevitably doomed to destruction from the moment they or those who represent them have lost faith in

(Continued on page 623)

DR. FRANK H. JONAS is assistant professor of government at the University of New Mexico. His thoughtful article, representing his views, is one of several which will appear on leading issues of the day by other competent observers.

¹Time, Vol. XXXIX, No. 14 (April 6, 1942), pp. 49-50.

²Jan Hultings, *In the Shadow of Tomorrow*, (N. Y., Norton, 1936), pp. 39-51.

³Ibid., p. 209.

⁴Frank H. Jonas, *New Mexico Quarterly*, Vol. XI (November 1941), No. 4, p. 490.

⁵Time, op. cit., p. 49.

MUTUAL MESSAGES

THE LITTLE THEATER MOVEMENT *of the Church*

By Joseph J. Cannon
First Assistant General Superintendent,
Y.M.M.I.A.

SINCE 1929 an interesting and useful volume published annually in Utah has created for itself a unique place in American art. It is perhaps the only one of its kind in the world, and deserves recognition in the development of drama in America. It is the *M.I.A. Book of Plays*.

The present volume contains six one-act plays and two three-act dramas. One is written by local playwrights; the rest are obtained through the national playhouses that own or represent the ownership of thousands of plays that have proved successful in this and other countries.

The unique feature is that a blanket royalty has been paid for the use of these plays for the period of one year—from September first to August thirty-first. Wherever a Latter-day Saint Mutual is set up, it may legally put them on for twelve months royalty free. There is a provision applying to the wards of the church that they must have bought a copy of the book to entitle them to the privilege.

This is a good illustration of the benefits of cooperative effort. The outlay by the M.I.A. general boards of a sum of money, considerable it is true, to purchase the rights for the year enables the wards and stakes to save thousands of dollars. In a recent year performances were given of 706 three-act and 918 one-act plays. If the stakes and wards had acted separately, the royalties would have cost them approximately \$25,000. As it was, about a thousand units purchased and used the *Book of Plays* at \$2.50 per copy, so that their entire cost was only ten percent of that amount.

One of the important results of this plan is that the quality of the dramas has greatly improved. It was a great temptation to put on plays of the cheaper kind where no royalty was asked. Even then the number of copies that had to be purchased amounted to approximately what the *M.I.A. Book of Plays* costs now. Every play that goes into the book has been selected for Latter-day Saint audiences and must conform to the standards that have been set up. It is interesting to know that in one volume two plays of John Drinkwater, the great English writer, were selected.

No effort is made to obtain "high-brow" plays, but they must be worth the time of the people who study, rehearse, and produce them. They must have entertainment value as well—be

"good theater," in other words. While they are not always chosen for their teachings, good lessons are frequently found in them.

Full advantage is, of course, not taken of the opportunity this book and situation offer, but with some 23,000 persons participating each year, they are having a definite influence. Great credit should go to the drama committee of the M.I.A. general boards for their work in selecting and editing the plays, and particularly to Field Secretary W. O. Robinson for initiating the idea and actually carrying it through under the leadership of Superintendent George Albert Smith and President Ruth May Fox, who presided over the organizations at that time.

This plan of paying blanket royalties has begun to spread among other groups in America. It will give great stimulation to the little theater movement, which is so important to the dramatic art of the country. Our own little theater work, taking place in about a thousand recreation halls, more than half of which have stages, adds to the influence that makes civilization.

As a result of M.I.A. drama, several interesting organizations have grown up. Young people who wished to do advanced work have come together for study and production. One of these is the Pickwick Players, the guiding spirit of whom is Mrs. Lucaine Clark Fox, drama chairman for the Y.W.M.I.A. general board. For a decade these young people have had a close organization and produced a number of plays.

They study production from every angle. Designing, making, painting, and setting up of the scenery are an important phase. Costumes, lighting, and make-up are also given close consideration and study. The members take their time with the play so that there is nothing hurried at the last in the way of learning parts. All this is done in close cooperation with the ward in which most of them live.

A fine practice exists in this group of inviting "guest artists" to take leading parts. This brings in better trained people who enjoy the experience, and although they do not belong to the group, take direction and work with it for the time being. Naturally their greater talent influences the others and encourages them to more artistic work. Such an idea might well be employed in the wards of the church. If they do not have the talent needed for some of the plays, the directors could go into the stake or beyond, and invite in others of more experience. This would heighten the value of the play as entertainment, give opportunity to gifted people to practice the art, and set better standards for the others.

Another interesting group is the Granger Players. Under the inspiration of Nathan and Ruth Hale as drama di-

(Concluded on page 627)

A CHALLENGE TO THE CHURCH

A whole class of ten graduate as Honor Bees, from the Pleasant Green Ward in Quivira Stake.

Sister Nettie Clark was the class leader all three years and is to be congratulated on leading such an outstanding group. It takes a great deal of leadership and cooperation to have a class as large as this one to attain the goal of Honor Bees.

The girls are an outstanding group and the bond of friendship that was made between them will last throughout their lives.

Left to right: Lucy Mae Woolley, Betty Lou Shafer, Farrell Silcox, Naleen Pollock, Nola Clark, Letta Wright, Dorothy Spencer, Barbara Nielsen, Beverly Johnson, and Alice Johnson.



IN THE NIGHT

By Pearle R. Casey

It is not time for dawn . . . I lie awake
Marking the murmurs years have made
my own;
A half-wind moves across the fields, new-
sown,
And sudden tremors in the maple shake
The dewdrops down upon the lilac hedge.
The barnyard is astir, . . . a drifting sound
Of gusty breathing, slow hoofs milling
round . . .
A distant fluff of cloud has a ruddy edge.

I know where first pale beams of sunlight
walk
Across the snowy peaks to rouse the mist
On sleeping valley streams; the hidden twist
Of sweet-briar-bush where baby linnets talk.
Sometimes I feel a loathing for a moon
That always comes up still and round and
bright,
Behind black mountains crouched to spring
. . . or a night
Too white for sleep, and a day that comes
too soon.

I need to press my way against a line
Of thronging strangers, grimy nights and
days,
And feel the clashing blur of city ways
To know real thankfulness for what is
mine!

TWILIGHT

By Etta Mai Scott

Twilight's like a sweet old lady,
Nodding gently in a chair;
Then angels set with tender fingers
Stars aqiver in her hair.

THE BOOK SAYS . . .

By Christie Lund Coles

The book says little boys are tough
And little girls are sweet,
That boys don't mind their clothes at all,
But little girls are neat.

It says that little boys will climb
The highest tree in town,
While in solicitous concern
A girl will coax him down.

But oh, this little girl of mine
Just isn't like the book—
She climbs, she jumps, she runs around
Like the proverbial brook.

She dresses with a disregard
For being very neat—
But oh, the book is right in this . . .
She's very, very sweet.

AFTER THE STORM

By Thelma Ireland

When the thunder storm ended,
Dragonflies with wings of jade
Came and darned with dainty stitches
All the holes the lightning made.

AND NOW

By Mabel Jones Gabbott

I left the breakfast dishes, and the bed
Unmade, and walked part way to work
with you,
We talked of little things, as lovers do,
And spun still dreams, and scuffed the
leaves, long dead.
You stole a nap at noon, and then at night
You helped me gather in the clothes, and
held
The pins for me. A simple task to weld
Two lives into a oneness, warm and bright.

We counted our tomorrows greedily,
And graphed each day in color in our hearts;
And now tomorrow's here, the day that we
Had question-marked and shadowed on our
charts.
You scuff a sentry's path; you hold a gun;
At home, I wash a breakfast dish for one.

SUNSET

By Norma Wrathall

These iridescent clouds that paint the sky
With vivid red, bright gold, and rosy
haze,
These jewels from the ending day flashed
high,
Why must they turn to dusk before my
gaze?

You say this glory fades; and yet I know
That somewhere, past the secret veil of
night,
The sky still glows—as in the long ago—
With colors of my dreams, forever bright!

EVERMORE

By Nora Peters

His voice is now the
summer breeze that
lightly strokes our flag.

His dreams are shadows
in the eyes of one
who called him dad.

His hopes must be
our deeds today,
Today and evermore.

THREE-POCKET PANTS

By Alex R. Schmidt

When a boy wears his first long pants,
And sports for all to see
A watch which tells time at a glance,
And always points to three,

He's still a tad though he can lace
His shoes and fold his clothes,
And brush his teeth and scrub his face,
And, need be, blow his nose.

It matters not that he is bold
In talk of snakes and frogs,
And in his speech is brave and old
In plugging cats and dogs.

When at long last a boy can rate
Three-pocket pants, he'll know
The dignity of man's estate.
A small boy told me so.

BECAUSE I LOVE

By Catherine E. Berry

Because I love, I must wear bravery
As a warm, bright cloak flung around
my heart;
Because I love, no doubt can enter in
This new-found world of which you are
a part.

I must keep faith and pride and laughter
too,
As gay, bright banners flying from the
heights,
And should my heart surrender to weak
tears,
I'll keep them for the darkness of the
nights.

Because I love, I am no longer one,
But part and parcel of your heart, your
life,
And you are the first in every thought and
dream
Since I have won that magic name—your
wife!

A PRAYER

By Rutheda Feusner

Dear Lord, this is my humble prayer,
Just for today,
Not more strength,
But how to use better strength I have.
Not more wisdom,
Nor more sight.
Just how to use better, mind and eyes.
Help me today
I ask Thee,
By showing to me
That I must have more patience.
I do not ask more faith and love—
These are attained
Through serving.

TO MAUD MAY BABCOCK

who said

"Literature must be lived and loved to be-
come a living force in our lives."

By Fay Cornwall Bolin

Open your hearts to its laughter,
Open your arms to its pain.
Feel its heroic cadence,
Ringing in muscle and brain.
Humble yourself to its suffering,
Swing with its rhythm and rhyme;
Then led by its wicked and cunning
Feel the soil of its crime;
Until its lyric music quiets your throbbing
desire,
And you stand at the gates of heaven,
Cleansed by its inward fire.

EVACUATION

By Elmo L. Walker

I often wander upward to the haven
Where many times with reverence we
stood
To marvel at the face of nature graven
And drink the sylvan beauty of the wood.
I knew not that it was you that brought the
beauty
By which the lovely face of nature shone.
They left as if they had been called to
duty—
No lovely thing is left, now that you're
gone.

THE CHURCH MOVES ON

National Recognition

Cooperative Digest, national magazine of agricultural cooperation, heads its September contents with an illustrated article paying tribute to Ezra Taft Benson, executive secretary of the National Council of Farmer Cooperatives, on his appointment to the council of the twelve in the church.

"Benson's able work for cooperatives on the Washington front will make selection of a successor an extremely difficult job," states the Digest. Cooperative leaders express regret at the possibility of Elder Benson's leaving Washington, and, recalling the dual role of Reed Smoot in civic and church life, would like to see him remain at the nation's capital.

The article emphasized Mormon principles of cooperation and the devotion of the Benson family to those principles.

East Central States Mission

GRAHAM H. DOXEY, former bishop of the Third Ward, Liberty Stake, and recently a member of the Bonneville Stake high council was named president of the East Central States Mission, August 11. He succeeds James P. Jensen, who, with Sister Jensen, has presided over the mission since July, 1940. They will return to their home in Sandy, Utah.

From 1919 to 1922 President DoxeY served as a missionary in New Zealand, where he acted as mission secretary part of the time. Besides serving six years as bishop in the Third Ward, he spent six years as a member of the Yale Ward bishopric.

Mrs. DoxeY and their four children will accompany him to Louisville, Kentucky, headquarters of the mission.

Idaho Falls Temple President

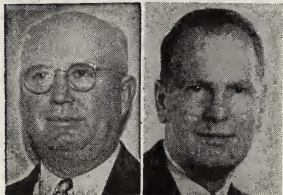
DAVID SMITH, president of the North Idaho Falls Stake, has been appointed by the first presidency as president of the Idaho Falls Temple, soon to be dedicated. President Smith has presided over the North Idaho Falls Stake since its creation in May, 1934.

Death Takes Joseph Quinney, Jr.

SUDDEN death, presumably by heart attack, on September 13 ended the long career in church service of Joseph Quinney, Jr., president of the Canadian Mission and formerly president of the Logan Temple. Mrs. Quinney, who accompanied her husband to Toronto at the time of their appointment in May of this year, has returned to the family home in Logan, Utah.

Distinction in Service

PRIVATE PRESTON G. REDD of the Arlington Ward, Los Angeles Stake, recently scored one hundred fifty-nine out of a possible one hundred sixty in the army's general intelligence test at



JAMES P. JENSEN

GRAHAM H. DOXEY

the armored force replacement training center at Fort Knox, Kentucky.

Preston is the eighteen-year-old son of Elder P. Lyman Redd of the Los Angeles Stake Mutual board, and Mrs. Redd.

Eileen Tyler of the Arlington Ward, Los Angeles Stake, is now serving with her Red Cross unit somewhere in North Africa, after being stationed in London, England. While in London she and another American girl instituted the first of the "Clubmobiles." They are traveling canteens equipped with phonograph and records, stationed at a central point, and being sent fifty or sixty miles each day to isolated camps. She is now operating Clubmobile units in North Africa. Her parents are Mr. and Mrs. Rue Tyler.

Ward Membership Cards

THE presiding bishopric again urges that care should be given the recommend cards sent by them to wards where members have taken up new residence. In some instances the cards have been given to ward teachers for their convenience in locating the new members, with the result that the cards have been lost or pocket-worn beyond all usefulness. Upon receipt, recommend cards should be placed immediately in the membership binder and a list of names be given the teachers. The cards should not be permitted to be taken from the ward files for any reason.

Coast Home Projects

BRANCH organizations are being effected among members of the church found in large new defense housing projects near Seattle, Washington, and Portland, Oregon.

The Vanport housing project with a population of from 40,000 to 50,000 and the McLaughlin Heights project with a population of 30,000, both near Vancouver, Washington, have from four to five percent church population.

Southern Genealogical Records

JAMES M. BLACK of the Genealogical Society of Utah has microfilmed some 800,000 pages of genealogical records in North Carolina. The work, taking twenty-eight months to complete, rep-

resenting a piece of film nineteen miles long, is now on file at the library.

Tithing Records

A CLARIFICATION originating at the office of the presiding bishopric states that tithing should be paid in the name of the person whose income is being tithed. If the husband is the only member of the family earning money, the tithing should be paid in his name. It is unnecessary to add "and wife," which adds clerical work which could be avoided.

In some cases, while only the husband produces the income, the tithing is paid half in his name and half in his wife's name. This has the disadvantage of making the husband appear to be only a part time payer. Such a record might prove embarrassing.

If the wife is a wage earner, her tithing should be paid in her own given name. Children should be taught to pay tithing in their own names.

Military Information

AN order from the War Department,

Military Intelligence Division, recently received by the first presidency, requests that the preparation and publishing of lists of the names, the organization, and the geographical locations of members of the armed forces be discontinued on the ground that such distribution of information may present a threat to the security of classified information.

Under no circumstances are lists to be published in bulletins, stake newspapers, or other publications where they become public property.

The lists asked for by the Committee for L.D.S. Servicemen for use by that committee, are used solely for sending to the members of the church such publications as are available, and bring to them such spiritual guidance as may be possible under the circumstances.

Historic Relic

A COWBELL which crossed the plains in 1848 upon the neck of an ox belonging to Mary Fielding Smith, widow of the Patriarch Hyrum Smith, has recently been sent to the Church Historian's Office.

Mormon Irrigation in Iran

PROFESSOR LUTHER M. WINSOR, member of the church agricultural advisory committee, on leave from the U. S. Department of Agriculture, was loaned by the U. S. State Department to become Iran's director general of irrigation several years ago. Since that time he has been helping the Iranians to reclaim their land, by the restoration of *kanats*, or subterranean channels tapping ground water at the water table. Some of these *kanats* are said to be four thousand years old.

(Continued on page 606)

Relief Society Editor

MARIANNE C. SHARP, a member of the general board of the Relief Society since 1940, has been appointed associate editor of the *Relief Society Magazine*.

The wife of Ivor Sharp, manager of radio station KSL, and the daughter of President J. Reuben Clark, Jr., she was active in Relief Society work in the New York and Ensign stakes before being called to the general board.

Stake Presidencies

In the Smithfield Stake, President Alfred W. Chambers and counselors A. Reed Halversen and Bennie J. Ravsten have been released. A. Reed Halversen has been sustained as stake president with Bennie J. Ravsten and Noble L. Chambers as counselors.

In the Uintah Stake, President Hyrum B. Calder and counselors Archie Johnson and Byron Goodrich have been released. Archie Johnson has been sustained as president with Byron Goodrich and H. Grant Vest as counselors.

President Herwin Bunderson and counselors James Jensen and Abel S. Rich, have been released from the presidency of the Box Elder Stake. Abel S. Rich was sustained as president with Glenn M. Bennion and John E. Baird as counselors.

In the North Davis Stake, President Arnold B. Miller and counselors Clifford D. Strong and George H. Holt have been released. George H. Holt was sustained as president, with Clifford D. Strong and Amos Roy Cook as counselors.

Bishops, Presiding Elders

GLENWOOD WARD, Alberta Stake, Owen L. Leavitt succeeds Eldon Quinton.

Metropolis Ward, Humboldt Stake, Alonzo Knudson succeeds Herbert M. Uhlig.

Winnemucca Ward, Humboldt Stake, William Hooft succeeds Gordon W. Clark.

Clifton Branch, Mt. Graham Stake, D. C. Duke sustained as temporary president to succeed James C. Matheson.

Granite Ward, Mt. Jordan Stake, Emerson S. Hand succeeds James M. Whitmore.

Dimond Ward, Oakland Stake, Dennis L. Lauper succeeds Lund A. Johnson.

Kanarra Ward, Parowan Stake, Lorenzo Jones Williams succeeds William H. Graft.

Eugene Ward, Portland Stake, George P. Renstrom succeeds Roscoe W. Evans, deceased.

Santaquin Second Ward, Santaquin-Tintic Stake, Roy V. Olsen succeeds Thomas E. Chatwin.

Fairview Ward, Star Valley Stake, Del-

bert A. Chadwick succeeds Joseph L. Brown.

Arlington Ward, Washington Stake, John Henry Smith succeeds H. Laurence Manwaring.

Parker Ward, Yellowstone Stake, Harold Davenport succeeds Willis R. Humphreys.

St. Anthony Third Ward, Yellowstone Stake, Martin D. Davis succeeds Dean Baird.

Riverton Ward, Blackfoot Stake, Richard E. Yancey succeeds Clato Y. Nelson.

Grace Ward, Bannock Stake, John V. Kirby succeeds Emil E. Peterson.

Price First Ward, Carbon Stake, Fletcher B. Hammond succeeds Orson H. Guymon.

Standardville Branch, Carbon Stake, Walter R. Donaldson succeeds Ephraim A. Muhlestein.

Oak City Ward, Deseret Stake, Marvin L. Lovell succeeds Wallis E. Dutton.

Sugarville Ward, Deseret Stake, Romulus Shields succeeds George W. Jensen.

Abraham Ward, Deseret Stake, John W. Fullmer released. Ward disorganized and membership added to Sutherland Ward.

Salt Lake Twenty-first Ward, Emigration Stake, John P. Greene succeeds Gordon Burt Affleck.

Springville Second Ward, Kolob Stake, Selvo J. Boyer succeeds Harold Allemen.

Leadore Branch, Lost River Stake, Dana Walton succeeds William E. Dalby.

Fullerton Ward, Long Beach Stake, Nels A. Newman succeeds Samuel H. Cortez.

Wales Ward, Moroni Stake, Lloyd Price succeeds Soren Jacobsen.

Ruth Ward, Nevada Stake, Thomas W. Taylor succeeds R. Owen Whitehead.

McGill Ward, Nevada Stake, Henry C. Conrad succeeds Eugene T. Lewis.

Granger First Ward, Oquirrh Stake, William Vernile Brown succeeds Albert W. Bonham.

Salt Lake Fourth Ward, Pioneer Stake, Arthur Davis succeeds Arthur J. Sperry.

Buckeye Branch, Phoenix Stake, Angus P. Skousens succeeds Artie Lee Marler.

Almo Ward, Raft River Stake, Henry Belnap succeeds Asael E. Ward.

Timpanogos Ward, Sharon Stake, Boyd C. Davis succeeds Roy H. Gappmayer.

Shelley First Ward, Shelley Stake, Randall L. Anderson succeeds Warren S. Tew.

Taylor Ward, Snowflake Stake, Logan Brimhall succeeds Lorenzo D. Rhodon.

Cluff Ward, Summit Stake, J. Emerson Staples succeeds John E. Wright.

Lapoint Ward, Uintah Stake, George R. Hacking succeeds Harvey Hullinger.

L.D.S. SERVICEMEN, SHEPPARD FIELD, TEXAS

Sheppard Field, Wichita Falls, Texas, boasts good attendance at L.D.S. services for army men—sometimes well over one hundred. Officers of the Wichita Falls Branch have been of considerable aid, as has the post chaplain.

The group pictured here attended services June 6. —Reported by Elder John L. Weening.

Garfield Ward, Rigby Stake, William Burton Holland succeeds Charles N. Groom.

San Jose Ward, San Francisco Stake, Harold D. Walton succeeds Vernard L. Beckstrand.

Smithfield Second Ward, Smithfield Stake, Asa D. Weeks succeeds Willard A. Hansen.

Manti South Ward, South Sanpete Stake, Ivan Carlson succeeds Alma C. Petersen.

Fairview Ward, Washington Stake, Harvey G. Stoops succeeds John Nielsen.

Conda Ward, Idaho Stake, David Charles Giles succeeds Leonard J. Hatch.

Gifts to Brigham Young University

PRESIDENT FRANKLIN S. HARRIS of the Brigham Young University has announced the acceptance of the following gifts: from President Heber J. Grant, two thousand dollars for the Heber J. and Augusta W. Grant loan fund; one thousand dollars presented by T. N. Taylor for the Maude Rogers Taylor loan fund; one hundred dollars by the Beneficial Life Insurance Company for the pipe organ fund; one hundred dollars by Mr. and Mrs. James Cullimore for the endowment fund; one hundred dollars for the endowment fund by Marion J. Greenwood; one hundred dollars for the prizes fund by R. R. Irvine; seventy-five dollars for four lamps for the Joseph Smith building by the B.Y.U. women; fifty dollars for the organ fund by Mr. and Mrs. J. R. Hodson; one hundred forty-four new volumes to the library by the Mask Club; fifty-seven volumes to the library from Calvin H. Bartholomew; and bonds for murals for the Joseph Smith Building by the senior class of 1943.

Sunday School Board Appointments

CLARIBEL WALLACE ALDOUS, Vernon J. LeeMaster, and Ralph B. Keeler have been appointed to the general board of the Deseret Sunday School Union.

Alberta Stake Storehouses

A REGIONAL storehouse of the church Welfare program is to be set up at Lethbridge, Alberta, Canada, and a stake storehouse is to be set up by the Taylor Stake at Raymond, Alberta. Existing buildings will be utilized.

Excommunications

MARY ANN HOMELANI KAHINU BRIGHTER, born in 1888; excommunicated in the Kohala District of the Hawaiian Mission October 31, 1942.

James Kalemamae Brighter, born August 14, 1877; excommunicated in the Kohala District of the Hawaiian Mission October 31, 1942.

Wm. Keave Chau, born February 22, 1914; excommunicated in the Kohala District of the Hawaiian Mission October 30, 1942.

Rebecca Wallau Kanipae Chau, born May 25, 1912; excommunicated in the Kohala District of the Hawaiian Mission October 30, 1942.

Fern Amack Clark, born August 11, 1918; excommunicated in the West Kansas District of the Central States Mission August 11, 1942.

Sylvia Stella D. Draves, born February 17, 1884; excommunicated in the West



Colorado District of the Western States Mission November 16, 1942.

Beatrice Kaulana Kahiamae Kaaemaku, born January 18, 1905; excommunicated in the Kohala District of the Hawaiian Mission October 20, 1942.

Irene McAllister Reeves, born November 1, 1881; excommunicated in the West Kansas District of the Central States Mission April 18, 1942.

Suse Soares, born June 26, 1896; excommunicated in the Kohala District of the Hawaiian Mission October 30, 1942.

Annie Soares, born December 4, 1896; excommunicated in the Kohala District of the Hawaiian Mission October 30, 1942.

Carl James Brown, excommunicated August 20, 1943, Cambridge, New England Mission.

Erwin Campbell, priest, born August 5, 1895. Excommunicated May 30, 1943, Twenty-fourth Ward, Salt Lake.

Robert Garfield Terrell, born January 15, 1907. Excommunicated June 21, 1943, at Erie, Pa.

Lawrence Clyde Gowell, deacon, born September 23, 1909. Excommunicated July 16, 1943, at Cambridge, New England Mission.

Della Estella Gowell, born June 3, 1901. Excommunicated July 16, 1943, at Cambridge, New England Mission.

Ina May Gowell, born June 14, 1900. Excommunicated July 16, 1943, Cambridge, New England Mission.

Richard Cleave Fitzpatrick, priest, born May 4, 1906, excommunicated April 20, 1943, in Dublin, Juarez Stake.

Florence Eva Ritter Hall, born December 17, 1883, excommunicated October 5, 1942, in Maxwell Park, Oakland Stake.

Lulu Geraldine Varney Richardson, born November 25, 1909, excommunicated April 9, 1943, in Cambridge, New England Mission.

Branch Changes

CARSON CITY BRANCH, Reno Stake formerly an independent branch, was made a dependent of Reno Ward, July 20. Henry H. Lee was sustained acting president, succeeding Golden R. Tuelier.

Ophir Branch, Tooele Stake, was discontinued July 31. Wilmer D. Nelson was released.

New Branches

SACRAMENTO BRANCH, Sacramento Stake, has been organized with Robert A. Reiche as branch president.

Terrace Branch, Weber Stake, has been organized with Fuller A. Remington as branch president.

Kline Branch, Young Stake, has been organized from the former Kline Ward. Thomas D. Harris succeeds Bishop D. Dudley Jones.

Ward Discontinued

SHUMWAY WARD, Snowflake Stake, has been discontinued, and its membership transferred to the Taylor Ward, Snowflake Stake. Bishop Don Brinkerhoff was the last bishop of the Shumway Ward.

Granger Ward Divided

THE Granger Ward, Oquirrh Stake, was divided April 25 to form the Granger First and Second wards. Albert W. Bonham was sustained as bishop of the First Ward, and Merrill L. Petersen, bishop of the Granger Ward before the division, was sustained as bishop of the Second Ward.

Elders Charles A. Callis and Harold B. Lee of the Council of the Twelve were in attendance at the meeting.

Missionaries Released

FOLLOWING is the roll call of missionaries released during July and August, 1943, and others not previously reported:

JULY

Brazilian: Briant Garr Badger, Salt Lake City; Calvin Warren Guest, Salt Lake City.

California: Neal King Hatch, Provo, Utah; Vere T. Peterson, Lehi, Utah; Robert Van Drimelen, Ogden, Utah; Roane Chadwick Noel, Vernal, Utah; Clifford L. Carson, Clover, Utah; James Nowlin Cox, Salt Lake City; Max Smith Taft, Bicknell, Utah; Mark R. Cream, Salt Lake City; Marshall G. Erickson, Jr., Salt Lake City; Alvirell H. Pugh, Salt Lake City; Charles, Idaho; Clyde S. Romney, Salt Lake City; Glen L. Sorenson, Burnham, Idaho; Harold Merrill Stander, Salt Lake City; Brian Monroe, Scipio, Utah; Ellyn Jones, Hawkes, Logan, Utah; Leah Henrie, Snowflake, Utah; Rena LaRue Allred, Ogden.

Canada: Albert Madsen, Salt Lake City; Ethel Allen Hunt, Hooper, Utah; Don P. Hays, Mesa, Arizona; Stanford P. Darger, Salt Lake City; Sarah Gibb Low, Magrath, Alta., Canada; Heber Lamont Matkin, Canby, Alta., Canada; Lola Faye McPhee, Calgary, Alta., Canada; Lloyd Marion Rasmusen, Magrath, Alta., Canada; Jean L. Russell, Taber, Alta., Canada; Dora M. Smith, Canby, Alta., Canada; Boyd M. Tanner, Kirtland, New Mexico; Melvin Wymer, Hill Spring, Alta., Canada; William Hamlin Romney, Salt Lake City; William A. Pettit, Jr., So. Pasadena, California.

Central: Melvin Porter Price, Murray, Utah; Marshall Allen McEntire, Salt Lake City; Myron Linton Oate, Idaho; Henry H. Hintze, Salt Lake City; Donald Parley Turner, Holden, Utah; Clifford H. Bingham, Honeyville, Utah; Earl Robert Watts, Kanosh, Utah; James Mack Anderson, Los Angeles, California; Samuel John Bringham, Murray, Utah; Nephi Walter Burgener, Provo, Utah; Herbert Fred Mortensen, Sanford, Colorado; Randall Layton Hatch, Safford, Arizona; David Elwood Huffaker, Midway, Utah; Alta LaReah Huntsman, Shelley, Idaho; Wanda Gibbons, Eager, Arizona; Lorain Wilson Sorenson, Grass Valley, Calif.; LeRoy Edward Woolstenhulme, Victor, Idaho; Lester Ross, Lehi, Utah; Glendon Reed Williams, Idaho Falls, Idaho; Keith Charles Wallace, St. George, Utah; Emily Tompkinson, Tucson, Arizona; Mary Lillian Derrick, Salt Lake City; Whitney Dayley Hale, Oakley, Idaho; Karl Edwin Nash, Salt Lake City; Clyde Shirley Reynolds, Murray, Utah; Karl Walter Caldwell, Ogden.

East Central: S. Leon Brower, Blackfoot, Idaho; Boyd F. Butler, Salt Lake City; Ramona Foulger, Salt Lake City; Bruce M. Gibson, Phoenix, Arizona; Lucy M. Bingham, Blanding, Utah; Frank Lilywhite, Phoenix, Arizona; Joseph F. Patrick, Salt Lake City; Marvin W. Peterson, Manti, Utah; E. Norwood Porter, Blanding, Utah; F. George Webb, Salt Lake City.

Eastern: Olga Nicomaa Johnson, Rock Springs, Wyoming; Kenneth R. Krey, Ogden; Lois Maxwell, Richfield, Utah; Laura Rees Merrill, Logan, Utah; Merle Harvey Stewart, Kayville, Utah; Alma Louis Jancy, Albuquerque, New Mexico; Vivian Despe, Salt Lake City; Lloyd S. Sanberg, Hurricane, Utah.

Hawaiian: Joseph Fred Stubbs, Provo, Utah.

New England: Fae Jensen, Preston, Idaho; Willard S. Wilkinson, Idaho Falls, Idaho; R. Garuth Hansen, Smithfield, Utah; Joseph William Stobbe, Salt Lake City; Sybil Hansen, Preston, Idaho.

North Central: Alton McKean, Birdseye, Utah; Luella Rice, Biggs, California; James Roger Kotter, Elsinore, Utah; Aiden V. Johnson, Fountain Green, Utah; Robert Dewey Richards, Salt Lake City; Leone Ada Stauffer, Salt Lake City; Earl H. Van Tassel, Hanna, Utah; James Stowitworth Esplin, Orderville, Utah; Haines Scriber Smart, Salt Lake City; Edward M. Brown, Fort Thomas, Arizona; Clyde LeRoy Thompson, Salt Lake City.

Northern: Robert L. Backman, Salt Lake City; June Rose Wright, Murray, Utah; Ralph Clever, Justin, California; Fred Wolters, Jr., Salt Lake City; Tyler A. Woolley, Salt Lake City; Phyl N. Hilton, Oakland, California; Dean A. Curtis, Ukiah, California; Joseph W. Crown, Salt Lake City; Robert A. Carpenter, Manti, Utah; Alvin W. Barlow, Salt Lake City; Edna L. Lo Claydon, Hilder, Utah; Fred T. Crook, Heber, Utah; Charles Max Read, Oakley, Idaho; Marvin Donald Richins, Coosville, Utah; Clyde Miller Fife, Los Angeles; Lahar, California; Wilford, Fruita, New Mexico; Alta John Evans Peterson, Los Angeles; Vovle B. Sorenson, Aurora, Utah; James R. Ott, Tropic, Utah; June Jenkins, Freedom, Wyoming; Mary Warburton Haddell, Brigham City, Utah.

Northern California: Fred J. B. Smith, Salt Lake City; George Gordon Stewart, Ogden; Robbin Reed, Hansa, Salt Lake City.

Southern: Margaret Ann Thomas, Stockton, California; Archibald Richard Puhos, Glendale, California; Vera June Keller, Preston, Idaho; Larry E. Sherwood, Salt Lake City; Ralph Douglas Hansen, Salt Lake City; Lawrence Roy Fuller, Gilbert, Arizona; Ammon Y. Satterfield, Pocatello, Idaho; William Mac Britton, Idaho Falls, Idaho; Floyd Emmett Bestie, San Francisco; Lloyd H. Nelson, Wendell, Oregon; Joseph Ashton Kjar, Salt Lake City; Clyde Nella Jones, St. Anthony, Idaho; Oscar E. Deming, Phoenix, Arizona; Verda E. Turnbow, Tabiona, Utah.

Spanish-American: Constance Mary Spear, Salt Lake City; James David Stevens, Salt Lake City; Joseph Merrill Bushnell, Salt Lake City; Lois Mahel Yost, Bancroft, Idaho; Ben Easton Sampson, Delta, Utah; Lyle Bunker, Delta, Utah; Maxwell Bentley, St. George, Utah; Joseph A. Fisher, Utah; Fred T. Raymond, Roy, Pinolton, Oak City, Utah; Dean Rowley, Spring Glen, Utah; Grant E. Blake, Provo, Utah; William A. Peterson, Salt Lake City; Carl Lewis Pershing Cook, Mountain Green, Utah; Carl Lewis Brockbank, Spanish Fork, Utah; Eva Irene Rasmusen, Idaho Falls, Idaho; Sylvian Godfrey, Ogden; Berneil W. Hales, Jr., Salt Lake City; Elliot Oate, Salt Lake City; Garth Fielding Frazier, Provo, Utah; Robert Gerald Cox, Shelley, Idaho; Joseph Elden Olsen, Jr., B. Canada, California.

Texas: Ila Westover, Lewiston, Utah; Marjorie L. Smith, San Mateo, California; Dayle W. Cooper, Pocatello, Idaho; Myron Hatch, Hycum, Utah; Herbert J. Martin, San Leandro, California.

Western: Charles Edwin Dean, Provo, Utah; Lee Winn Butters, Clarkston, Utah; Sherman Keith Wiseman, Murray, Utah; Newell Vernon Jackson, Clay Springs, Arizona; Seth Melling Jones, Enterprise, Utah.

Western Canadian: Melvin Lehi Smith, Linden, Arizona.

AUGUST

Brazilian: Max Carleton Gerrick, Salt Lake City, California; William Thornton, Ogden; Rolf Archie Robinson, Fillmore, Utah; Raulston G. Zundell, Plymouth, Utah; Alta Smedley, Syracuse, Utah; Ruben A. Saunders, Ogden; Leslie Adrian Hatchcock, Mesa, Arizona; Harold L. Adams, Salt Lake City; Joan W. Adams, Pleasant Grove, Utah; Velma Alvina Hansen, Centerville, Utah; Don C. Linford, Kayville, Utah; W. Burt Shurtliff, Salt Lake City; Mance Hyrum Vaughn, Placerville, California; Leroy James Rhoades, Hanna, Utah; Douglas J. Hanks, Salt Lake City.

Canadian: Wilma Bernice Whipple, Salt Lake City; Laurence Lowell Duncombe, Raymond, Alberta, Canada; Belle Forsyth, Cardston, Alberta; Edna Enetta Hansen, Acton, Alberta, Canada.

Central: Milton Quentin Jewett, Santaquin, Utah; Rudger Vernon Ricks, Rexburg, Idaho; Andrew C. Knaphus, Richfield, Utah; Jean Russell Driggs, Jr., Salt Lake City; William Jay Read, Los Angeles.

East Central: Veri Lionell Averett, Woods Cross, Utah; Walter Dwin Coleman, Teasdale, Utah; Fern Dahl, Hooper, Utah; Thomas R. Muir, Salt Lake City; Joseph Richard Murdoch, Provo, Utah; Edward Alce Simpson, Layton, Utah; Elven G. Anderson, Oak City, Utah; James Warren LeSeuer, Mesa, Arizona; James Ray LeSeuer, Mesa, Arizona; J. Kent Werner, Albuquerque, New Mexico; Laurel Desha Hill, Provo, Utah; Norman F. Bitcher, Globe, Arizona; Hiram Robert Brummett, Oakland; Homer Reynolds Hardy, Layton, California; Burnard Nielson Taylor, Yuba City, California.

(Continued on page 624)

MISSIONARIES

The following left for Salt Lake Missionary Home November 26, 1942, for service in various fields in the country, but have not been previously announced: (left to right) Melvin J. Jones, Carl Hadlerie, President Don B. Colton (mission home director), Robert L. Marriett, and Frank Hicks.

EDITORIALS

Conference Notice

THE One Hundred Fourteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints will be held in the Salt Lake Tabernacle on October 1, 2, and 3.

The attendance at the Conference, because of increasing difficulty in transportation, both by automobile, and by railroad train, will be limited to the following:

General Authorities of the Church, Presidencies of Stakes, Former Presidencies of Stakes, Patriarchs, High Councilmen, Presidencies of High Priests Quorums, Presidents of Seventies Quorums, Presidencies of Elders Quorums, Temple Presidencies, Bishoptics of Wards, Presidencies of Independent Branches in organized Stakes, Presidents of Stake Missions, Superintendency of Deseret Sunday School Union, Superintendency, General Board of the Y.M.M.I.A., Genealogical Society General Board, Commissioner, Seminary Supervisors and Members of the Church Board of Education.

The sessions of the Conference will be held as follows:

Friday, October 1, 2:00 p.m.

Saturday, October 2, 10:00 a.m., 2:00 p.m., 7:00 p.m.

Sunday, October 3, 10:00 a.m., 2:00 p.m.

Instructions will be issued through the Presidencies of Stakes regarding admission to the Temple Square grounds.

Heber J. Grant

John A. Barkley

David O. McKay

The First Presidency

"After the War"

FOR sometime now, perhaps prematurely, perhaps not, a favorite topic of speculation has been concerning conditions "after the war." Often such speculation confines itself entirely to the realm of material comforts and conveniences, and the more imaginative and extravagant speculators envision for us, in word and picture, the immediate birth of a streamlined world with ready-made luxury and chromium trimmings for all.

If such things are possible, we have no quarrel with them. To contemplate progress is a glorious thing, and we'll add our wish for the realization of such a day to all the others. But perhaps there has been too much emphasis on what we're going to get and not enough on what we have to give; too much emphasis on what we want and not enough on what goes into the making of such things—too much emphasis on a material utopia and not enough on moral and spiritual values. Nor does history give us reason to suppose that luxury is the immediate aftermath of any war. And furthermore, material luxuries, desirable as they are, do not assure

peace, or happiness, or soundness, or stability, or mental or social or economic or spiritual well-being. We hope that everyone will have such things. We cherish the belief that they can be had—but that such a day will automatically come to all men after the war will no more be true than it was before the war, and we had just as well make up our minds to a realization of this fact now, and save disappointment later.

It is the right and duty of men in this world to work for what they get, whether they work with hands or brains or both, and neither material goods nor the various freedoms, nor the one great freedom—the free agency of man—will come as manna from the heavens unless we earn them, and respect every man in his place and protect every man in his rights. As individuals, as a people, and as a world we haven't come to the point where we can order without asking the price, where we can get without giving, where we can achieve without effort, where we can build stability and integrity without self-sacrifice and without observing the old-fashioned virtues. Nor have we come to the point where we can accumulate wealth without practicing thrift. Before, during, and after the war, the laws of economics have been, are, and will still be operative; mental and moral and spiritual factors will still have greater effect on the happiness of men than material factors, and the realities of life will still have to be faced. War doesn't change fundamentals—and neither does the peace that follows war.—R. L. E.

Comedy to Tragedy

THERE is a prevalent type of counterfeit humor which must not go unmentioned. It has to do with whispering huddles that proceed with sly side-glances and break up with mirthless laughter—such huddles as can be seen almost anywhere—in the best and in the worst places. They are the mark of those who have mistaken bad stories for good humor—which brings us to remind ourselves that the whispered story which has indecency as its principal ingredient is not humorous, even though cautious but attentive groups often disperse with loud laughter after someone has told one.

The after-dinner speaker, the club entertainer, the writer of yarns and anecdotes, and the man who draws you aside on the street, are merely fake humorists if they have to resort to questionable stories in order to get a laugh. This isn't humor. It is merely the prostitution of humor, even though in some places it might be considered an indispensable part of any entertainment or proceeding. Dragging in off-color stories by the ears and trying to make them seem to have a point, is a commonplace but spurious substitute for a great art. And a good way to stop it is to walk away from that huddle at school, or in the barracks, or at the office, or in public places when someone persists in the common error of mistaking a bad story for a good yarn. If there is no audience, there will be no recital. Sometimes such stories stick indelibly in the minds of the young and impressionable, and do far-reaching harm—and always they are an offense to sensitive, high-minded people.

Clean, subtle, keen-witted humor is an indispensable part of the great American heritage; but mistaking something that is filthy for something that is funny has no legitimate part in our way of life. To mark the dividing line between comedy and tragedy is notably difficult at times, but when we cross the line from real comedy to obscenity—that is tragedy.

There are two kinds of people from whose association we should like to be spared: one is the man with no sense of humor, because we find it difficult to enjoy him; and the other—much worse—is the man with a perverted sense of humor, because he befools the moral and intellectual atmosphere wherever he goes.—R. L. E.

EVIDENCES AND RECONCILIATIONS

lxi. Is there Coercion in the Church?

FREE agency is held by the church to be the first of man's rights. Every human being should be free to act for himself. This doctrine is repeatedly stated in the revelations of God to man. "... have given unto the children of men to be agents unto themselves." (D. & C. 104:17.) "For the power is in them, wherein they are agents unto themselves." (D. & C. 58:28.)

Brigham Young declared that

All rational beings have a volition of their own. . . . The volition of the creature is free. This is a law of their existence. (*Discourses of Brigham Young*, 1941 edition, p. 62.)

Coercion, which is in direct opposition to free agency, must not be applied in any form. Under whatever name it may be practiced, it is of the evil one. President Joseph F. Smith said:

The freedom of the Latter-day Saints has never been curtailed . . . rather it has been enlarged. (*Gospel Doctrine*, 1939 edition, p. 47.)

There are, however, strict limitations placed upon the divinely established freedom of man. First, the law of free agency does not abrogate other immutable laws of the universe. The man who jumps from the housetop will fall to the ground. Free agency does not cancel out the law of gravity. It merely determines whether the man shall make the jump or remain on the roof or descend in some other manner. That is the greatness of free agency. It gives power to conform to external law and thereby to benefit himself, or to oppose it and injure himself. This power, in the end, makes man the master of the universe about him.

The gospel consists of a series of immutable laws. Church membership cannot be obtained or retained without faith, repentance, baptism, and the gift of the Holy Ghost. That is not a violation of man's right of free agency. It is the recognition of eternal principles and ordinances. He decides for himself whether on these conditions he desires affiliation with the church. Once he has decided, he must conform to that which he has accepted, else be prepared to lose his church membership. Free agency is primarily a matter of decision—how a man shall act in the midst of universal law.

Further, the free agent must always remember that all men have the same right of free agency. Therefore, there must be no trespassing upon the freedom of others. There must be no attempt to force even a needed gift upon another. It is better that one live in darkness than to be forced into light. There is ample place among men for teaching but none for compelling others to accept what is taught. Every person is under obligation to respect the free agency of every other individual. Had that principle been observed throughout the years, the world would have been spared its bloody wars and dark miseries.

The application of these principles to daily affairs sometimes leads to misunderstandings. Certain church members may feel that a church official is invading their personal liberties when he gives counsel. For example, the card player may say that the advice by successive church presidents against this form of amusement is an invasion of his right to act for himself. Advice on other matters of conduct by the constituted leadership of the church may be questioned by those who are affected by the advice.

The first answer to such person is that all advice is given for the good of the individual concerned, and that it is wise to follow those who have had experience and are unselfishly giving help to others. Properly analyzed, counsel and church regulations are for the benefit of the people. The church which exists for the welfare of man, would be derelict to its divinely imposed obligations did it not exercise its responsibility as a guardian against all evil and for all good.

The second answer is that under the law of free agency no one is obliged to obey or disobey the counsel given. Man is always free to act for himself. But, to members of the church, this answer may be misleading. They are under the necessity of acknowledging that consistency requires them to conform to counsel given and regulations set up.

Let us follow this thought. Every member of the church, upon terms of faith and repentance, has entered the waters of baptism. By this ordinance he has pledged acceptance of the doctrine and practice of the gospel of Jesus Christ. The divinity of the work of the church has become his settled conviction. Upon this foundation he thenceforth regulates his life. Among the basic principles thus accepted are the inspiration and authority residing in the living priesthood. When, therefore, the president of the church speaks, authoritatively, and we disobey, we are repudiating one of the foundation principles of the gospel. The card player for example who does not heed the counsel given, really disavows faith in the inspired leadership of the church—a faith which he declared to be his own when he entered the church. In fact, they who deny in whole or in part such divine guidance through the president of the church, forfeit one of the most important claims to church membership.

Thus it comes about that those who follow counsel, even though it run counter to their desires, do so of their own free will. They choose to be consistent Latter-day Saints. They choose to follow the leadership of the church rather than their own appetites. They express a glad acceptance of counsel. Their choice rests upon faith in the continuous guidance of the church through the appointed leader. There is no coercion about the matter.

The members of the church are free men and women. That may be said safely. But their joy in the gospel depends greatly upon their faith in the inspiration guiding the church. If that faith grows dim or vanishes, the way of life must be traveled alone, in darkness. That leaves man helpless. Conformity to authorized church counsel and regulation, on the other hand, lights the path and gives man joy in the whole journey. Those who do so, soon grow in faith and understanding. And, it is really easy to choose to follow church leadership, for nothing is required by the church that does not in the end benefit humanity.

Members of the church glory in their freedom to think and act for themselves. Converts to the church have dared to break away from inherited beliefs. They who are born into the church have upon their own volition accepted the gospel as their guide in life. Both classes have acted for themselves.

The spirit of man must not be fettered. Let a man believe as he chooses. That is gospel doctrine.

Naturally, therefore, Latter-day Saints look with horror upon the days of the inquisition, when men were tortured and burned at the stake for their beliefs; and with equal repugnance upon the similar persecutions and executions under protestant rule in the early days of the Reformation. Such things were not of God.

(Concluded on page 639)

HOMING

For Gardeners—

HARVESTING AND STORING FRESH FRUITS AND VEGETABLES

By Dr. Robert H. Daines

Associate Plant Pathologist,
New Jersey Agricultural Experiment Station

(See September Era, p. 519, for suggestions
on storage facilities.)

THE following principles should be carefully studied and observed in the harvesting, selection, and storage of fruits and vegetables:

Fruits and vegetables that are to be stored should consist of varieties that are suited for winter storage and they should be of good size, fresh, mature, sound, and clean.

Vegetables that are to be stored should not be handled while they are wet. Handle every specimen with care. Decay usually starts where the skin has been broken.

Allow at least one inch of the stem to remain attached to all root crops, and two inches to remain attached to pumpkins and squash.

Do not expose fruits and vegetables to heavy frost before they reach storage, as frosted products are not likely to keep. Even the more hardy vegetables such as turnips, rutabagas, and cabbage may be injured by freezing before they are stored.

Apples and celery, apples and onions, or celery and onions should not be stored in close proximity to each other. When such combinations are stored together, one member of each group is likely to acquire a disagreeable flavor.

Not all vegetables should be stored under the same conditions. Some require a warm, dry storage place (squash, pumpkins, and sweet potatoes); others keep best in a cold, dry place (onions); whereas still others require a cold (about 35° F.) and moist storage (apples, pears, root crops, white potatoes, cabbage, and several other less common vegetables).

FOLLOWING ADVICE

STEWART B. ECCLES, coordinator for the Salt Lake region of the Welfare committee, reports the almost unbelievable success of the project which permitted wards and stakes to use the auxiliary cannery equipment to preserve the surplus vegetable crops, thereby assuring adequate supplies during the coming winter.

Coordinator Eccles released these figures as of August 31, stating that the canning of corn and tomatoes will carry the season into October: asparagus, 16,735 cans; peas, 134,147 cans; beets, 24,400 cans; string beans, 126,318 cans; corn, to date, 52,686 cans; making a grand total of 353,686 cans of produce preserved to date.

Elder Eccles also reminds us that these figures do not, of course, include the immense canning program carried on by the church Welfare committee.

We feel that this is an exceptionally good record, and indicates the desire of the Latter-day Saints to follow the advice given them on so many occasions by the general authorities.

SWEET POTATOES keep best if they are first stored for two or three weeks in a very warm location (80 to 85° F., alongside the furnace) and then very gently carried to a location where the temperature will be about 50° F. Do not handle sweet potatoes during their storage period.

ONIONS grown from seeds and not sets will keep best in winter storage. After the onions are well dried, the tops should be removed, leaving one inch or more of the tops attached to the onion, before transferring them to a cool, dry storage.

CABBAGE is not injured by moderate frosts, and keeps best when the plants are stored, roots, leaves and all, in a cool humid location. Where just a few plants are to be stored, they may be transplanted into boxes and placed in some cool location. The soil around the roots should be kept moist.

WHITE POTATOES that are exposed to a temperature of 30 or 31° F. for a few days

may acquire a disagreeable sweet taste. Such potatoes may be brought back to their normal edible condition by placing them near the furnace where the temperature is high for about two weeks.

CELERY and **LEEKs** may be kept from four to six or more weeks after freezing weather occurs, by digging up the plants and transplanting them into wooden boxes or other containers containing moist sand or soil, and storing in a cold place. The soil around the roots must be kept constantly moist by watering *without* wetting the foliage. These crops will endure light frost but not heavy freezing.

TOMATOES will keep a month or more by picking the well-matured green tomatoes and bringing them into the cellar or placing them under cover where they will not be frosted.

Tomatoes must not be frosted before they are taken into the storage.

It is often possible to protect the tomato fruits in the garden by means of a mulch or a covering such as a rug, burlap, or old carpet before the first heavy frost. The well developed, green tomatoes when picked are laid on shelves, either one or two layers deep. They ripen best in total darkness when the temperature is about 60 to 65° F.

CAULIFLOWER and **BRUSSELS SPROUTS** can stand light freezes while growing. However, they should be gathered before severe freezing weather occurs. Cauliflower plants which are developing heads may be transplanted into boxes which are located in a cold protected place and in which three to four inches of moist soil or sand has been placed. During storage, the cauliflower heads will increase in size. They should be watched very closely because decay may readily set in under these conditions.

BRUSSELS sprouts may be successfully stored in the same manner as outlined for cauliflower. The plants may be kept from three to five weeks or longer under these conditions. As the weather becomes cold, individual sprouts are sometimes cut off from the plant and stored in tight boxes in a cold, damp place.

BETTS, TURNIPS, WINTER RADISHES, CARROTS, and RUTABAGAS are best stored in moist sand, in tightly covered boxes or crocks placed in a cool basement or storage room. The object is to keep them at a temperature just above the freezing point and where the

ONE DAY I PEEKED IN THIS WINDOW...

FAULTLESS STARCH

LISTEN! I'VE BEEN OUT MAKING HOT STARCH OVER A HOT STOVE EVERY WEEK. YOU CAN'T TELL ME ANYTHING ABOUT STARCH MAKING!

ON, BUT I CAN'T! THAT'S WHAT I WANT TO SEE YOU ABOUT.

HERE'S WHERE I HELP OUT!

HERE'S HOW TO MAKE PERFECT HOT STARCH IN BARELY A MINUTE WITHOUT COOKING! JUST MEASURE OUT...

YOU'LL HAVE TO SHOW ME.

NO COOKING! THAT'S WONDERFUL!

...AND I MAKE CLOTHES WEAR LONGER! IMPORTANT TODAY!

MAKE ALL YOUR WASH LOOK AB-SO-LUTELY FAULTLESS!

5¢-10¢-25¢ AT YOUR GROCER

humidity is high enough to prevent shriveling.

The storage of fruits and vegetables is not difficult, and a bounteous supply may be made available to the family from storage throughout the winter months.

Quiz

By Genevieve Van Wagenen

How's your knowledge of plants, insects, and things in general? I'll bet it's pretty good. Here's a chance to test yourself. Try to answer the ten questions listed below. When you finish the quiz, add up your score, allowing yourself ten points for each correct answer. If your grade is 90 or 100 you are "Excellent." Seventy to 80 is "Good." And 60 is better than the average will score. Get set—Go!

1. Standing out from the bee's head are two feelers known as antennae. Of what purpose are they to the bee?

2. You have heard the expression, "I'm going to make a bee-line for home." Do you know what it means?

3. Do bees gather anything besides nectar and pollen?

4. How long does it take an oyster to reach maturity?

5. Can you name two insect families or groups that have developed a community life that may almost be described as a civilization?

6. Is it the male or female garden spider that spins the web?

7. Is it true or false that natural pearls are made when the oyster deposits its mother-of-pearl around tiny grains of sand which pass through the openings of the shell and irritate the mollusk till it covers the grains with the smooth nacre?

8. Is it true or false that the root of a tree generally covers as great an area in the soil as the boughs and branches do above the ground?

9. The three parts of a plant essential to growth are what? They are found in the tiny seedling as soon as it is well out of the ground.

10. Botanists have divided plants into classes or families. Those plants which have certain characteristics in common are placed in one family. Is it true or false that the strawberry, raspberry, apple, pear, cherry and rose belong to the same family?

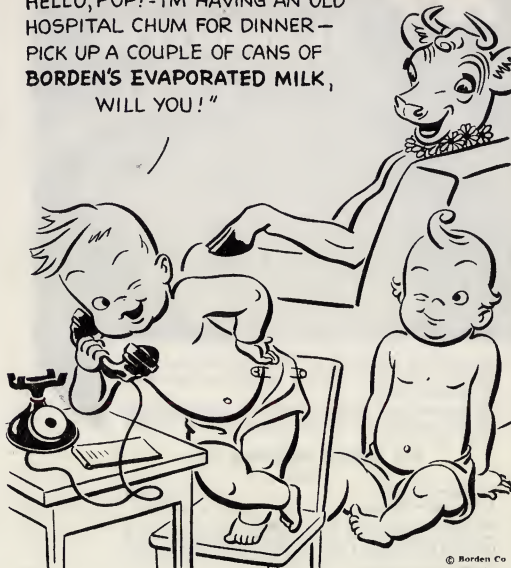
(Answers will be found on page 614)

Christian Homes

It does indeed seem to me that, if these years to come are to see some real spiritual recovery, the women of our nation must be deeply concerned with religion, and our homes are the very place where it should start. It is the creative and dynamic power of Christianity which can help us to carry the moral responsibilities which history is placing upon our shoulders. If our homes can be truly Christian, then the influence of that spirit will assuredly spread like leaven through all the aspects of our common life, industrial, social, and political.—From a radio broadcast by the Queen of England on April 11.

LIFE WITH "JUNIOR" by Elsie, the Borden Cow

"HELLO, POP! - I'M HAVING AN OLD HOSPITAL CHUM FOR DINNER - PICK UP A COUPLE OF CANS OF BORDEN'S EVAPORATED MILK, WILL YOU!"



© Borden Co



Where do they
get all
their energy?

Good bread is one of the best energy foods. Growing children need it. Everybody needs it—every day. You'll like the natural "home-made" flavor of Royal Bread. It's enriched with important vitamins and iron.

• Royal Baking Co., Salt Lake and Ogden
More than 50 Years of Service and Progress



Fresh every day
at your grocer's

NOW GOING INTO MORE THAN 80,000 HOMES AND TO CAMPS
ALL OVER THE WORLD!

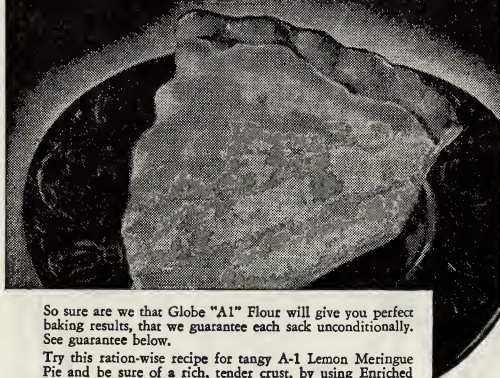
THE IMPROVEMENT ERA

12 issues

50 North Main Street

\$2.50

A-1 baking success GUARANTEED



So sure are we that Globe "A1" Flour will give you perfect baking results, that we guarantee each sack unconditionally. See guarantee below.

Try this ration-wise recipe for tangy A-1 Lemon Meringue Pie and be sure of a rich, tender crust, by using Enriched Globe "A1" Flour.

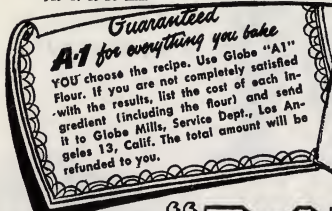
A-1 LEMON MERINGUE PIE

Pastry
1 c. Globe "A1" Flour 1/2 c. shortening
3 Tbsp. water (approx.) 1/2 tsp. salt

Sift flour once, measure. Cut shortening into flour and salt until about the size of peas. Add water a few drops at a time, mixing with a fork, until particles form a ball when lightly pressed together. Wrap in wax paper and chill before rolling. Bake 15-18 min. at 450°.
(Makes one 8" pie shell.)

Filling
1/2 c. Globe "A1" Flour 1/2 tsp. salt
1/2 c. lemon juice 1 c. sugar
Grated rind two lemons 1 1/2 c. boiling water
3 egg yolks

Mix dry ingredients, add boiling water and cook over low heat until thick, stirring constantly. Add beaten egg yolks and cook two min. longer. Cool slightly and add lemon juice and rind. Mix thoroughly. Cool and pour into baked pie shell. Top with meringue. Bake at 325° F. 15-20 min.



GLOBE A1 FLOUR
ENRICHED WITH TWO B-VITAMINS AND IRON



DELICIOUS, NUTRITIOUS WARTIME MEALS

with tempting Globe "A1" Pancakes and Waffles. Here's a "straight-wheat," ready-mixed flour that makes the tender old-fashioned pancakes everybody loves. See the recipes on the package.

GLOBE "A1" PANCAKE and WAFFLE FLOUR

COOKS' CORNER

By Josephine B. Nichols

MAKE nutritious meals delicious with the following recipes:

Ham Ring

- 3 cups cooked ground ham
- 2 1/2 cups soft bread crumbs
- 1 1/2 cups milk
- 1/2 teaspoon pepper
- 5 tablespoons grated onion
- 3 eggs
- 1 1/2 tablespoons chopped parsley

Combine all ingredients with the well-beaten eggs. Pour into a well-greased ring mold. Place in a pan of hot water and bake in a moderate oven (350° F.) for one hour. Turn onto a hot chop plate and fill center with vegetables.

Creamed Hamburger

- 1 1/2 lbs. hamburger
- 1 medium onion, chopped fine
- 2 teaspoons salt
- 1/2 teaspoon pepper
- 1 teaspoon Worcestershire sauce
- 3 cups medium white sauce

Fry seasoned hamburger with onion in skillet until hamburger is brown and crumbly. Drain off excess fat. Add hot white sauce to browned meat. Serve on toast, mashed potatoes, or rice. Sprinkle with chopped parsley.

Escalloped Tomatoes and Eggplant

- 1 medium-sized eggplant
- 1 teaspoon salt
- 1/2 teaspoon pepper
- 1/2 cup butter or margarine
- 1/2 cup finely chopped onion
- 3 tablespoons flour
- 3 cups cooked tomatoes
- 3 tablespoons bread crumbs

Pare and dice eggplant; sprinkle with salt and pepper. Sauté in melted butter or margarine in heavy frying pan until slightly browned. Remove eggplant; sauté onion until limp but not brown. Blend in flour; add tomatoes; cook until slightly thickened, stirring frequently.

Arrange alternate layers of browned eggplant and tomato sauce in well-greased baking dish. Top with bread crumbs. Bake in moderate oven (350° F.) about 45 minutes. Serves six.

Doughnuts

- 1 cake yeast
- 1 1/4 cups warm milk
- 1 tablespoon sugar
- 4 1/2 cups sifted flour
- 1/2 cup sugar
- 3 tablespoons butter
- 1/2 teaspoon mace
- 1 egg
- 1/4 teaspoon salt

Dissolve yeast and one tablespoon sugar in lukewarm milk. Add 1 1/2 cups flour and beat well. Cover and let rise in warm place, about one hour. Cream butter and sugar. Add salt, egg and nutmeg. Add to yeast mixture. Add remaining flour to make moderately soft dough. Knead lightly, then place in well greased bowl. Cover and let rise 1 1/2 hours. When light, turn out on floured board and roll 1/4 inch thick. Cut with doughnut cutter (3 inch). Place on floured board, cover with cloth, and let rise about one hour.

Fry in deep fat hot enough to brown one-inch cube of bread in sixty seconds, or 375° F. Fry on both sides, turning only once. Drain, cool and roll in powdered sugar. Makes three dozen.

Baked Apples De Luxe

- 6 medium-sized apples, cored
- 1/2 cup raisins
- 3 tablespoons flour
- 1/2 cup sugar
- 1/2 teaspoon cinnamon
- 3 tablespoons butter
- 1/4 cup chopped walnuts
- 1/2 cup water
- 1/2 cup orange juice

Arrange apples in greased baking dish. Fill centers with raisins. Combine flour, sugar, cinnamon, and butter; mix until crumbly; add walnut meats, sprinkle over apples. Pour water and orange juice around apples. Bake in moderately hot oven (375°) one hour. Serves 6.

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

A jelly aid—When sealing jelly with paraffin wax, after pouring the melted paraffin on top of the filled glass, quickly lay a short length of cotton string across the middle, leaving a little hanging over the side. When the paraffin hardens, the cord will be firmly "fixed" in place. When ready to serve, simply lift the cord and the paraffin top comes off easily.—Mrs. R. G. St. Albans, W. Va.

Buy a five-cent funnel and put your ball of cord in it; hang it in a handy place in the kitchen and it is always ready for use.—I. M., Kamas, Utah.

To prevent boiled fudge frosting from cracking and falling off the cake when it is cut, use this method: Boil the frosting until it makes a soft ball in cold water. Remove from fire, beat until it hardens in the pan, and add cream or milk until the creamy mixture will spread evenly on cake.—Mrs. G. D. C., Columbus, Ohio.

Now that school has started, it's the same old story of lost caps, coats, and overshoes. It is a good idea to label every item by printing on a small piece of adhesive tape the child's name and placing it inside the garment.—Mrs. E. A. T., Seattle, Wash.

Recipe for a well-ordered household: Let the mistress of the house take two pounds of the very best self-control; one to two pounds of justice; one pound of consideration; one pound patience and one pound of discipline. Sweeten with charity. Let it simmer well. And remember to take daily in large doses and keep constantly on hand. Serve with a helping of "Peace toward men."—P. B. C., Rigby, Idaho.

Mothers, especially those with a large family, or working mothers, will find a bulletin board to be very helpful, if placed in the kitchen or some convenient place. Items may be jotted down or slips thumb-tacked on the board—such as the Article of Faith that is to be memorized, or the date Junior is to give the two-and-one-half-minute talk in Sunday School. Perhaps there is an article which should be brought to the attention of the children. It will become a center of interest to the entire family.—M. B. K., Mink Creek, Idaho.

Cotton makes good bait for mouse traps. Mice like it for nesting purposes.—Mrs. C. W. B., Taber, Alta., Canada.

FOR THAT EXTRA BURST OF SPEED AND ENERGY!



Drink MAID-O-BARLEY

It's the A-Number-One Health Beverage for young and old . . . Delicious to the taste . . . Economical to the pocketbook . . .

Contains no caffeine, chicory, coloring or preservatives

Easy to prepare

At All Good Grocers

Roasted and Packed by

WISDOM FOODS

150 Pacific Ave.

Salt Lake City, Utah



Busess are crowded. Hotel reservations are hard to get in some places. We regret this condition, and we are doing our best to handle essential travelers. If your trip is essential, call your bus agent, well in advance, advising when and where you are going. He will tell you which are the best days to travel and least crowded schedules. Travel light and be on time.

UNION PACIFIC STAGES

★ BUY ANOTHER WAR BOND ★



SNAP your fingers at shortages and ration worries. Here's extra help from Mapleine, an old friend with new uses!

HELPS SAVE SHORTENING! You can use kitchen fats—beef drippings, bacon and ham fats—for baking. Mapleine improves the flavor. And, of course, it gives a delicious flavor to all your baking, too!

STRETCHES CHOCOLATE! Boosts chocolate flavor. You need less chocolate in cakes, cookies, hot chocolate, ices, when you fortify chocolate flavor with Mapleine.

PEPS UP MEATLESS MENUS. Put zest into baked beans and bean loaves with Mapleine. It's a natural—makes them tastier.

REPLACES "HARD-TO-GET" SPICES AND FLAVORS. Is your spice-and-flavor cupboard getting thinner? Make your spices and flavors go farther. Use Mapleine to boost spice flavor—in pie, cake, cookies, desserts! Coaxes out all the spice flavor. Grand by itself, too, in desserts, dainties! Get a bottle from your grocer today!

MAPLEINE

IMITATION MAPLE FLAVOR
The "Extra-Help" Flavor in Wartime

Quiz Answers

(Questions will be found on page 611)

1. The antennae are really very wonderful organs, for they are used for smelling, and they also contain the ears of the bee.
2. Often a bee will travel three or four miles to find suitable flowers, but wherever it goes and however zigzag may be its path, it always flies back in a direct line to the hive. That is why we call a straight line of travel a bee-line.

3. Yes, the bees gather a red, resinous substance that covers the new shoots of some trees like the pine and poplar, and on the leaf buds of horse chestnuts. With this they make a varnish to line the hive and keep out the damp.

4. It takes an oyster six or seven years to reach maturity. By the time it reaches eleven or twelve years under natural conditions it dies.

5. The bees, ants, and termites are the chief of these highly organized communities. In a beehive there is a community of from thirty thousand to sixty thousand individuals so organized that every member has his or her duties laid down definitely.

6. The female spider spins the web and catches the prey. She is much larger than the male, but he generally lives at

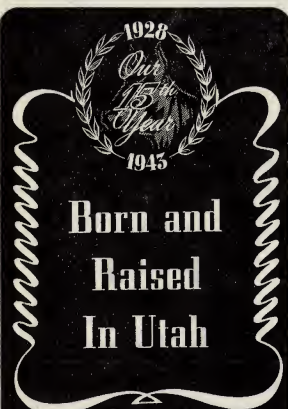
the expense of his mate till at last she kills him.

7. False. The natural and most beautiful pearls are those which are built up around a little worm known as a cestode. All the natural pearls that have been examined by experts have been found to begin with the dead larva of one of these tiny worm parasites.

8. True, to tear a healthy tree out of the ground by the roots needs an enormous amount of force. A powerful steam engine with steel cables is sometimes hardly able to drag the tree from its anchorage.


9. The three parts of a plant essential to growth are—the root, the stem, and the leaf.

10. True. The rose family is a group comprising about two thousand species and contains many familiar fruit trees, shrubs, and plants.



Born and Raised In Utah

FIFTEEN YEARS ago Morning Milk was introduced to the people of Utah as the highest quality product that could be made. This quality, plus Morning Milk's finer-flavor soon made it Utah's most popular evaporated milk. With production at our plant in Wellsville, Utah, at full capacity, two modern plants were opened at Stockton, California, and Sunny-side, Washington, to meet the ever-increasing demand in the 11 Western States. Morning Milk, Utah's only home-owned evaporated milk, is today a truly great industry—born and raised in Utah.



MORNING MILK

ON THE BOOK RACK

(Concluded from page 585)

future will produce greater good. It is when people forget the continuity of the long upward struggle of mankind that they tend to be careless of the present.

Dr. Hafen has been Colorado state historian for nineteen years, and as such has had access to many first-hand sources that make the book doubly authentic. In addition, the co-author, originally a Woodbury of Utah, has had wide experiences in writing and editing.

By reason of the pictures and the biographical material, in addition to the complete index, the book is attractive at the same time that it is historically accurate.—M.C.J.

THE HUMBOLDT, HIGHROAD OF THE WEST

(Dale L. Morgan. Farrar and Rinehart, New York. 1943. 374 pages. \$2.50.)

THE Humboldt, rising in the Nevada mountains and ending in a sink hole, is not much of a river. It carries little water, and there is less beauty on its banks. Its chemistry and geology would not interest the general reader. But, along its course has been enacted a vast human drama, which led to the conquest for human service of the major part of Western America. So the author has wisely told this stirring, romantic, never-surpassed story of venture-men and women who, in search of their peculiar brand of happiness, appeared in Humboldt territory.

It is a magnificent story, here exceptionally well told. With full respect for historical accuracy, it preserves the human element, and sets forth the emotional surges that made the story one of the most exciting in human history. The story of western conquest is here told attractively as one picture. Explorers, trappers, gold seekers, colonizers, all make their bows, and settle down to their places. There is no better brief word picture of the pioneer history of the intermountain West, and the gold trail to California. The author has done an exceedingly good piece of work.

Arnold Blanch's illustrations breathe the Old West.

The book is a worthy companion of the Rivers of America series.—J. A. W.

PREPARE YOURSELF

(Tuleen-Porter-Houston. Scott Foresman and Co., New York. 298 pages. 96 cents.)

A SERIES of physics experiments with practical applications; really a physics laboratory work book. It is the type of

high school help our modern day needs. It would be well if others followed suit.

—J. A. W.

BURMA SURGEON

(Gordon S. Seagrave. Illustrated. W. W. Norton Company, New York. 295 pages. \$3.00.)

DR. SEAGRAVE and his wife courageously pioneered into Burma, where he knew doctors were needed, long before World War II had loomed on the horizon. Working ceaselessly, he managed to train native nurses and finally to build a hospital where he could fight the malaria, dysentery, plague, and other diseases which were harassing the Burmese. The tremendous energy of the doctor fires us with a boundless appreciation for the obstacles which he overcame.

With the outbreak of war, Dr. Seagrave, commissioned a major in the medical corps, performed almost unbelievable operations in the face of persisting Japanese bombings. Finally he had to join the historic retreat with General Stilwell, leaving Burma and making his hazardous way through the jungle to India.

The book deserves wide reading, which it will undoubtedly get because of Dr. Seagrave's inimitable humor and his intense sympathy which make his work a satisfying experience.—M. C. J.

WINTER HARBOR

(Bernice Richmond. Illustrated. Henry Holt and Company, New York. 211 pages. \$2.50.)

REFRESHING as the sea breezes that blow about this little Maine lighthouse, this book does much to restore a world of peace and constructiveness when we most need to be reminded of the values of home and family ties as well as old-fashioned neighborliness.

From her earliest childhood, the author had desired more than anything else to own a lighthouse. After her marriage, this desire became an obsession, so much that she passed that same obsession to her husband. When they read, excitedly, that they could purchase a lighthouse for \$2,000—and with four acres "more or less" of land—she dispatched her husband forthwith, she being engaged at the time in playing the organ for *Our Town*, then running in New York and the purchase was transacted. How they made the place habitable makes enviable reading for landlocked people.

—M. C. J.

NEWS FROM THE CAMPS

Somewhere in the Middle East

Elder John A. Widtsoe
Grand President of Delta Phi

Dear President Widtsoe:

My copy of the *Delta Phi Clarion* [organ of the returned missionaries fraternity] came a long way but did get here. I have spent many enjoyable minutes reading and rereading its contents. . . .

Great joy is felt when two Delta Phi members get together. The other day I was working on my regular detail as K.P. My particular assignment was in serving the tea. Cup after cup was placed before me to be filled and refilled. When the line was through and I sat down on one of the empty cans to rest a minute, a lieutenant came up behind me and asked if there were anything else to drink besides tea. Even the water trucks were empty, but there was still some in my canteen so I offered it to him.

"You have about the same idea as I have in not drinking tea," I said.

"I've never tasted it, nor coffee either," he answered, and after a couple of more swallows from the canteen, he continued, "It's against my religion."

This naturally aroused my interest, and I asked, "What religion do you belong to?"

"I'm a Mormon!" he said.

"So am I!" was my joyous response.

He was Lieutenant Stewart, of Benjamin, Utah. He had been to the British mission while I labored in Canada. He was of the "U" chapter of Delta Phi while I was of the "Y." Our two paths from Salt Lake had encircled the world, and here we met in the desert of the Middle East—two Mormons and two Delta Phis. It was really great. When time to part came we both realized more fully the power of friendship and love that lies in the gospel, the same that permeates Delta Phi.

May the Lord bless you.

Sincerely,
Pvt. Donald W. Hemingway

MEN OF IRON

(Concluded from page 600)

was it possible for you to get back so soon?"

"Well, you see, Brigham, you told us it was important so we never stopped to plant flowers in them snowdrifts along the trail," answered Joseph.

Brigham arose. That short sermon had brought him back to himself and now he was the wonderful man everyone loved so much. He shook their hands and said, "It takes men with constitutions of iron to accomplish what you have done. Now go home, get some hot soup, go to bed, and stay there until you are fully rested and some day tell me how you did it. Now the Lord bless you." The men walked away fully repaid for their efforts.

It is doubtful if this story would ever have been told had there not been a celebration the following sum-

Texas

IN the Texas mission, a land harboring many military camps, Latter-day Saint service men have found the value of the training that the program of the church has given. In many camps located great distances from organized branches of the church, the men, tired and worn from the activities and routine of the day, gather joyfully together to worship.

Traveling orders would seem at times to disturb the growth and attendance at meetings, but the continual shifting seems to bring out and develop a greater degree of latent leadership powers that have been dormant so long.

In the camps where L.D.S. men hold their own services the monthly attendance has been from six to eight hundred men. Men unable to visit with the Saints in the branches of the church, have simply brought the church with them.

The biggest problem of the mission is to know where the L.D.S. men are. The parents at home have been led to believe that the men can take care of themselves. Yes, that is true in many cases, but the larger majority need an invitation to become active. Men have been stationed in camps in this mission for the duration of their training, and were unaware of any L.D.S. service.

Men who have been wounded in the battlefields and who are now stationed in hospitals in the mission are being visited by the local brethren. Good reading material has been provided for their comfort. The Book of Mormon and the handbook, *Principles of the Gospel*, have been the richest gifts that could ever be given to the men in the service. Gratitude can never be expressed in words.

The members of the church have made a shift from peace-time missionary work to war-time missionary work. The change comes through the huge corps of missionaries now in the forces of the country. Never before have there been the possibilities of preaching the gospel that we have today. We are reaping the reward today of leadership seeds sown years ago.

Elder John L. Weenig

Wartime MAGIC with Milk



In a jiffy
transform milk
into delicious

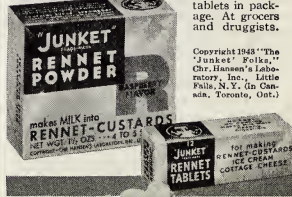
RENNET-CUSTARDS

Your Jane or John may dawdle over a glass of milk, but they will love to eat it when made into eggless rennet-custards. So will your whole family! They will get all of the body-building proteins, food minerals and vitamins of milk—and more! For the rennet enzyme makes milk easier to digest, more fun to eat.

Make rennet-custards with either:

"Junket" Rennet Powder—Already sweetened. Six favorite flavors. At grocers.

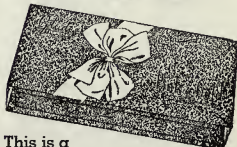
"Junket" Rennet Tablets—Not sweetened. Add sugar, flavor to taste. Each rennet tablet makes 4 or 5 rennet-custard desserts, or nearly a quart of ice cream. 12 tablets in package. At grocers and druggists.



Copyright 1948 "The Junket" Foods, Inc., Little Falls, N.Y. (In Canada, Toronto, Ont.)

BACK THE ATTACK BUY U. S. WAR BONDS

All You Can!



This is a
GLADE CANDY CO.
Wartime Advertisement

MELCHIZEDEK PRIESTHOOD

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, CHARLES A. CALLIS, AND HAROLD B. LEE

NEW PRIESTHOOD COURSE OF STUDY

"The Gospel Kingdom"

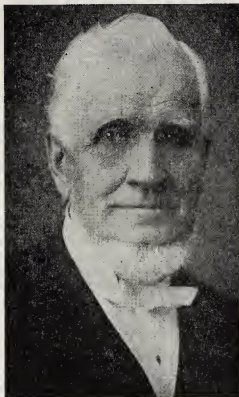
A NEW book will soon be added to the already impressive shelf of priesthood study courses. It is *The Gospel Kingdom*, selections from the writings and discourses of John Taylor, third president of the church, who from the day of his conversion vigorously employed his gifted pen and forceful oratory in defense of the faith, a defense that was always an illumination.

Now being printed, the book will shortly be available to the church at large. The Melchizedek priesthood will use it as their next course of study following completion of *Teachings of the Prophet Joseph Smith* this year.

The new work will be welcomed as a companion to the one-volume collections of the writings and sermons of the presidents of the church already published: *Teachings of the Prophet Joseph Smith*, *Discourses of Brigham Young*, *Gospel Doctrine* (Joseph F. Smith), and *Gospel Standards* (Heber J. Grant). There is a one-volume life of Wilford Woodruff, fourth president of the church, and miscellaneous published writings, and of Lorenzo Snow, fifth president, there is a one-volume biography but not yet any single-volume collection of his writings and sermons.

The Gospel Kingdom has been compiled in a thorough-going search among many sources by Dr. G. Homer Durham, associate professor of political science, Utah State Agricultural College, who also made the Heber J. Grant collection, *Gospel Standards*, now being read throughout the church. Dr. Durham is preparing lesson outlines to serve as a guide to the Melchizedek priesthood in their study of the text. First of these, for use in January, will be published in this department in the November issue of the *Era*, and outlines will continue to appear regularly two months in advance.

As the table of contents reproduced here will indicate, *The Gospel Kingdom* promises to be an effective book, a book with balance and unity and extraordinary vitality. In organization and statement, its pages will be found to be as dramatic as were the years of John Taylor's life. The new study course will afford the priesthood membership an unusual intellectual excitement. It will be a worthy successor to the *Teachings of the Prophet Joseph Smith*. It will not be long before John Taylor will be heard widely quoted on many gospel questions. The priesthood and the church generally look forward to the appearance of *The Gospel Kingdom*.



JOHN TAYLOR

THE GOSPEL KINGDOM

Table of Contents

BOOK ONE: SOME LATTER-DAY SAINT PHILOSOPHY

- What is Mormonism?
- Eternalism
- The Concept of Godhood
- Revelation
- Truth
- Man
- The Nature of the Universe
- Philosophy, Science, and Religion

BOOK TWO: THE GOSPEL MESSAGE

- The Gospel of Jesus Christ
- The Dispensations of the Gospel
- The Mediation and Atonement of Christ
- The Gospel Restored

BOOK THREE: PRIESTHOOD: THE GOVERNMENT OF GOD

- The Nature of Priesthood
- The Melchizedek Priesthood
- The Aaronic Priesthood
- Priesthood and the Government of the Church
- Succession in the Priesthood
- Priesthood Questions and Problems

BOOK FOUR: THE KINGDOM OF GOD

- The Meaning of the Kingdom of God
- On the Role and Purpose of the Church
- The Meaning of Church Membership
- Missionary Work (Proselyting the Kingdom)
- The Economy of the Kingdom: The United Order and Cooperation
- The Economy of the Kingdom: Tithing, Revenues, and Some Economic Problems
- Some Principles of Education

(Concluded on page 625)

"A Powerful Man"

With regard to Brother John Taylor, I will say that he has one of the strongest intellects that can be found. He is a powerful man, and we may say that he is a powerful editor. But I will use a term to suit myself and say that he is one of the strongest editors that ever wrote.

THUS did President Brigham Young, in 1856, describe John Taylor, who was to succeed President Young and become the third president of the church. The Melchizedek priesthood of the church, about to study the writings and sermons of this man who contributed so much to the early church, may find a brief biographical review incentive to further reading about his life, in preparation for the study course in 1944.

John Taylor was born November 1, 1808, at Milnthorpe, Westmoreland County, England, the son of James and Agnes Taylor. He was reared in the Church of England, but as a young man joined the Methodists and was soon appointed a local preacher. In 1832 he emigrated, and after a short residence in Brooklyn and Albany, New York, settled in Toronto, Canada. Here he joined a group who diligently searched the scriptures. They came to the conviction that the churches of the day had departed from the order of God, and were consequently corrupt. With this conviction they fasted and prayed that if God had a church on the earth, he would send a messenger to them, and shortly Parley P. Pratt came with a letter of introduction from a mutual acquaintance. Having heard stories about Joseph Smith and the Book of Mormon he was all the more cautious in investigating Mormonism, but he was baptized in 1836.

On July 8, 1838, the Lord, by revelation called Elder Taylor to the apostleship. He was ordained to that office December 19, 1838. During the summer of 1839 Elder Taylor left Nauvoo for Liverpool, England, where a group of the apostles had been called to labor. He introduced the gospel into Ireland and the Isle of Man, extending his labors into Scotland. He corrected the proof sheets of the Book of Mormon, British edition, and with President Young and Parley P. Pratt prepared and published the first edition of the *Latter-day Saints' Hymn Book*. After returning to Nauvoo in 1841, he was appointed to a committee to petition Congress for a redress of the wrongs the Saints in Missouri had sustained. He

edited the last three volumes of *Times and Seasons* and was editor of the *Nauvoo Neighbor*. Always a friend and close associate of the Prophet Joseph Smith, he was at Carthage on June 27, 1844, when the Prophet Joseph and his brother Hyrum Smith were killed. John Taylor himself was seriously wounded and left for dead. In the fall of 1846 he was back in England on a mission, bringing a company of British Saints to Salt Lake valley a year later. In 1849 he was called upon a mission to France, and while on this mission, succeeded in publishing the Book of Mormon in both French and German. He was sustained as president of the church October 10, 1880, led it valiantly during the persecutions of the anti-polygamy crusade, and died July 25, 1887, in the "underground" at Kaysville, Utah.

His was an eventful life. *The Gospel Kingdom* gives it dramatic utterance.

Quorum Quiz

SHOULD the entire proceeds of a quorum Welfare project go into the Welfare fund?

QUORUM projects undertaken to meet Welfare quotas should first meet fully the assigned obligation. Whatever proceeds—goods or moneys—remain over and above the Welfare requirement may be devoted to quorum ends. Projects undertaken in addition to Welfare assignments are of course entirely for the benefit of the quorum itself.

Personal Welfare

Prepare for Winter

SEED and harvest time for the year 1943 have almost passed. The Lord has blessed us with bountiful crops. While there is yet time, the personal welfare committee of every Melchizedek priesthood quorum, under the direction of the quorum presidency, should check with the family of each quorum member and make sure that provision is made for the care of that family, for at least until next harvest, and where possible for a longer period.

We may not know what the next season will bring, nor how long the Lord will cause the earth to bring forth in its strength. We do know that perilous days are ahead. Let us so care for what we now have and exercise such love and consideration for each other that we will have no qualms of con-

science, whatever the fortunes of the future may be. Our concern should not be alone with food, but also with clothing, bedding, fuel, and shelter.

The members of Melchizedek priesthood quorums should be so knit together in the bonds of fellowship that they become "of one heart and one mind."

Church Service

Genealogy and Endowments

GENEALOGICAL activity in the church is usually an indication of spiritual growth and development. It denotes an interest in temple work and a faith in the fundamentals of the gospel.

An active genealogical group in each quorum of the priesthood will do much to maintain and enrich the spirituality of its members. This important church activity should be encouraged and extended in the quorums. A solemn obligation rests upon each bearer of the priesthood to trace back his ancestral lines with a view to providing the necessary information before temple work can be done.

The church service committee is charged with the responsibility of keeping alive the interest of quorum members in church work and to encourage participation in the far-reaching program provided for man's salvation. Many who are now indifferent can be persuaded to begin the interesting and fascinating work of compiling their genealogies. A survey of quorum members will probably disclose a lack of interest in this important church activity. Whatever success is attained in such a project will strengthen and spiritualize the quorum.

Remember that every priesthood bearer is asked during the next twelve months to be endowed or secure the endowment for one man who has passed beyond.



A THRIVING HOME GARDEN ON A CITY LOT

In the heart of Ogden's residential section Elder and Mrs. Heber J. Heiner's garden measures 35 ft. by 100 ft., on which are growing "and looking very fine," potatoes, string beans, cucumbers, carrots, chard, green corn, tomatoes, celery, onions, sweet potatoes, lettuce, and even a few peapods. Mrs. Heiner and daughter, Lucille, are seen here picking pole beans. Elder Heiner, city treasurer and Ogden Stake high councilman, is after picking cucumbers. The garden has furnished the family with all the fresh vegetables they need and much to spare. The family's comment: "That which we persist in doing becomes easy to do."

OCTOBER, 1943

Class Instruction

Needed: Good Teachers

THE method of increasing attendance in quorum and group classes is one that should be given special attention. Reports indicate that generally throughout the church the attendance is low. This provokes the question of the committee's responsibility in this matter. Too frequently attendance is poor because the lesson presentation is poor, exciting little interest. The chairman of the class instruction committee should see to it that every effort possible is made to provide each group and quorum with an instructor who will be able to establish and maintain a deep interest on the part of the members of the class in the subject matter discussed. Interest usually increases in proportion to class participation. Obtaining general participation on the discussion by members of the class would do much to increase the attendance. The committee should see to it, then, that they obtain an instructor who can motivate such participation and provide constant opportunity for it.

Social & Miscellaneous

The Square Dance

FROM Charles J. Hart, professor of physical education and athletics, Brigham Young University, come the following suggestions for quorum recreation:

"During the winter months, beginning in October or November and ending in March, I suggest a dancing party to be held once or twice each month. If this priesthood party is held twice each month, I suggest that one of the evenings be devoted entirely to old-time square dances. The square dance is coming back. East of the Rockies, particularly in Colorado Springs and north as far as Ft. Collins, thousands of people are dancing quadrilles. As soon as the group learns four or five quadrilles, they yearn to get together and dance them and repeat them. Square dancing on the eastern seaboard is particularly popular. Our communities could develop expert 'callers' and these callers would be in great demand. It would take little equipment and organization and I am sure it would meet with much favor by the brethren and sisters.

"If one evening a month were devoted to square dancing, the other evening might be devoted to a party keeping in mind the seasons of the year. In October they might hold a Halloween party, November a Thanksgiving party, December a Christmas or New Year's party, and so on for each month during the year. Different organizations within the priesthood might take the responsibility of sponsoring these parties. In small wards it might be a joint party of the priesthood and their partners and in larger wards they might break the quorums up into smaller groups."

(Continued on page 618)

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

Excuses Are Confessions

RECENTLY we read in a quarterly report from a priesthood quorum that "No contacts have been made on the liquor-tobacco issue because it is felt . . . (addict) members could be aided more by exemplary living by the officers and members than by preaching to them." This is a frank statement and we were glad to get it so that we could do something to correct a misunderstanding.

"Preaching" the harmful effects of using liquor and tobacco to addicts has not been advised in quorum or public meetings since the campaign began. We have recommended that care be taken to avoid offending or embarrassing any user of liquor or tobacco. To do so would likely handicap our efforts.

We were once asked by a quorum president if we did not know "it was a hard and delicate job" to carry on the liquor-tobacco campaign with addicts by the "personal contact method." We replied, "Certainly we do, as everyone engaged in this type of work knows." And to succeed the campaigner must employ all the tact, resourcefulness and wisdom he can command. His job challenges him at every turn.

But the heartening thing about this job is that it can be done. And it has been done. The fact that it is delicate or difficult is no reason for not doing it. Many of the most important things in life are difficult to do. To live the gospel requires watchfulness and struggle against weaknesses and temptations. Habits are often hard to overcome. It is much harder for a smoker to give up his habit than for a friend to persuade him to do it.

Yes, many necessary jobs are difficult, some of them very hard, but only weaklings recoil from them. Strong men readily accept the challenge to tackle them. And we have strong men as officers in our priesthood quorums. We are confident they will not "let us down," i.e., fail in their duty to their members who have been unfortunate enough to have acquired the smoking or drinking habit. These men are in need of sympathy and help.

Why is the "personal contact" method so persistently urged? There are several reasons among which are: (1) Experience shows personal contact usually the most effective way of securing personal response, especially if the response is difficult to make. (2) It is the time-honored and most successful missionary method. Hence many quorum members are practiced in the method. (3) It puts the worker up against a real situation and enables him to vary his technique to suit the personality and conditions of the addict. (4) It is a near-at-hand and practically the only effective method that will succeed in this campaign.

But the campaigner, we repeat, must be wise, tactful, resourceful, and prayerful. He must be persistent and proof against discouragement. His reward will be the satisfaction of seeing his converts proud and happy that they have become free from enslaving and expensive habits.

Brethren, excuses are confessions of weakness or laxity. Let there be no confessions in carrying on this "campaign of persuasion" by the personal contact method.

Wary Not

IN this column of the September *Era* the question was asked, "Are we losing the fight?" We are facing tremendous odds, looking from a worldly standpoint. But from a Mormon point of view we must not, we cannot, give

up the struggle to keep our youth from acquiring tobacco or liquor habits and to help our adults who have them to attain abstinence.

After this war smoking and drinking among the adults of America will be far more general than ever before. Nearly all the men and women now in the armed services will return as smokers—many as beer drinkers. Among the exceptions we hope will be the vast majority of Latter-day Saint boys and girls "who went to war."

So because the impact of worldly forces upon us is becoming greater and greater we must strengthen ourselves correspondingly to overcome these forces. This requires us to be more energetic in our campaign work, more careful in the examples we set, and more persistent in our home teaching.

Melchizedek Priesthood Outline of Study

November, December, 1943

Text: *Teachings of the Prophet Joseph Smith.*

NOTE

Class instructors particularly will please observe that this issue contains lesson outlines for both November and December. The November issue of the "*Era*" will publish outlines for January lessons from the new text "*The Gospel Kingdom*" (see page 616), and succeeding outlines will then regularly appear two months in advance instead of one. This will better accommodate distant quorums now sometimes inconvenienced through delayed mails. Outlines should now be available in ample time for use in the class instruction preparation session at monthly leadership meetings, and class leaders and the priesthood membership generally may appreciate the additional preparation time. * * *

LESSON 75

VISIONS OF BEASTS AND THE MYSTERIES

Read *Teachings of the Prophet Joseph Smith*, pp. 287-294; Revelation 1:1-3; 4:1; 5:8-9; 6:1-4; 13:1-9; Daniel 7:16.

1. A subject of great speculation (287)
 - a. Division of sentiment and opinion
 - b. Not very essential at the present day
 - c. Understood only by revelation (292)
2. In knowledge there is power (288)
 - a. God has greater knowledge, hence greater power
 - b. Correct knowledge needed to cast out contentious and conceited spirit C. The case of Pelatiah Brown (288)
 - d. Daniel's vision of the four beasts (Dan. 7:16)
3. John's vision of futurity (289-290)
 - a. Whenever God gives a vision of an image or figure or beast he is responsible to reveal its interpretation
 - b. If meaning not revealed we are not held accountable for its interpretation
4. Varied creatures in heaven (291-292)
5. Preach repentance and let mysteries alone (292-294)
 - a. Declare first principles of the gospel
 - b. Never meddle with visions of beasts and subjects not understood
 - c. In last days God allows the devil "to give power to the beast to destroy the inhabitants of the earth" (Rev. 13:1-8)

Discuss:

1. What dangers attend uninspired attempts to interpret mysteries?
2. Distinguish between the image or figure of a beast and an actual beast seen in vision.
3. Define the proper attitude to take toward a vision the clear understanding of which God has not made known.

LESSON 76

THE PURPOSE OF EXISTENCE

Read *Teachings of the Prophet Joseph Smith*, pp. 56, 62-68, 217, 220, 226, 235-256, 369, 374-375.

1. What is the purpose of existence? (56, 220)
 - a. Need for knowledge of the hereafter
 - b. Life not the result of chance
 - c. The heavens and earth prove the power of an Almighty Being
 - d. Sacred scriptures represent God's own handwriting
 - e. Just recompense and righteous reward for the obedient
2. Blessings through obedience to the laws of heaven (62-65)
 - a. Atonement of Christ brings resurrection of all mankind (62)
 - b. Faithful admitted to his glorious kingdom
3. All will be judged of their works (66)
 - a. Those who have kept the faith
 - b. Promises of weight and glory to ancient Saints
 - c. Salvation one of heaven's best gifts to mankind (68)
 - d. "For every opportunity granted them they are to give an account"
4. Salvation through knowledge (217)
 - a. "A man is saved no faster than he gets knowledge"
 - b. Revelation needed to give us knowledge of the things of God
5. To dwell with God the soul must be pure (226)
6. Happiness the object and design of existence (255)
 - a. Path to it is virtue, uprightness, faithfulness, holiness, and obedience
 - b. Must know commandments to keep them

Discuss:

1. "Whatever God requires is right." Prove this from examples.

(Concluded on page 625)

THE IMPROVEMENT ERA

AARONIC PRIESTHOOD

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY

NOVEMBER, 1943

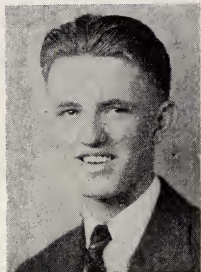
Text: HOW TO WIN BOYS Chapter XI: Handling the City Boy

Note: It is urged that rural as well as city wards give full consideration to the lesson, Handling the City Boy. Next month's outline will be devoted to the subject, Handling the Rural Boy.

Quotations from the text:

1. The city boy dodges street cars, rides his bicycle in traffic, has the best of school equipment as a matter of course. The city boy goes to a large and useful school library. In well-to-do homes there will be a carefully selected home library. Briefly, in his own none-too-modest statement, the city lad "knows all the answers."
2. He sees movies several times a week, perhaps. At least too often in some cases. *And your classroom must compete against the thrill of screened stories—the Hollywood pirates, cowboys, and gangsters.*
3. Read this carefully! I must try to give you the whole truth. The city boy wants color, action, drama. And many fine Bible students who teach them are not geared that way. This is no criticism of them, but I'm truthfully pointing to the big failure in the teachers who want to guide city boys. The city boys want novelty. *They find it elsewhere.*
4. In Paul's words, "I beseech you, brethren, to get up on your toes! The city boy is mentally high-gearred. He is not always deep, but he is always alert."
5. You cannot ride a "high wheel" bicycle and expect to be a competitor for a boy on a modern coaster-brake speeder! I do not care how bright you are, you are not in the race at all. And people use retarded, ancient forms of teaching metropolitan boys and wonder how it is that the boys are bored or indifferent or restless or even mischievous and insulting in their lack of respect. His home, his father's shop or store or factory or office, his school, the streets, the parks, the athletic field—in fact everything *he knows about*—has action. He simply cannot fathom the slow pace that some of us thoughtlessly set for him.
6. City boys today need understanding, sympathetic teachers. And the wise teacher visions those same boys in twenty years as civic leaders and takes this matter of Bible and spiritual education as very important in the boy's life.
7. *Save the city boys!* Temptations beset them at every turn of the way. Taverns call them to drink. . . . And these city lads see wealth come to those who have some "racket." We must win out against every bad influence and, supplanting it with vital, dramatic, dynamic challenges to youth, train him to live above board and to train

Youth Speaks



KENNETH
B. DONE

KENNETH is a priest in the Mountain View Ward, Sugar House Stake. He recently delivered a talk which he described as his A B C's of the Word of Wisdom. For each letter in the alphabet he gave a good reason why tobacco should not be used.

When he came to the letter "X" he wondered what word or phrase beginning with this letter could be employed to describe a reason for this determination to abstain. His efforts were rewarded and this part of his talk is as follows:

"Some of you may have wondered what I could possibly say under the letter X, and I'll confess that my first impression was that this was the only letter in the alphabet in which tobacco isn't detrimental, but strangely enough it even invades this group that includes only some thirty-five words in the entire English language. I found a pathological condition called xerosis. Now some brands of cigars minimize this condition, so they claim, by their extra length, or their slower burning, or their cork tips, or the placing of nicotine filters, or using of costlier tobaccos, or menthol tips, or less nicotine, or the fact that they're streamlined, etc., etc., but none of them claim that they don't cause xerosis, which is described in the dictionary as an abnormal, dry, harsh, and thickened condition of the mucous membranes."

for a life of high idealism and usefulness.

Helps for the class leader:

1. Discuss the many effects of city life upon the disposition, character, and attitudes of boys. (Avoid comparisons with boys living in the country since these will be given consideration in next month's outline.)
2. How may we as leaders best serve the special needs of the city boy in the following:

Standard Quorum Award Record, 1942

A TOTAL of 791 Standard Quorum Awards have been issued by the presiding bishopric for the year 1942.

While the record of 791 awards for the year 1942 represents a decrease of 151 from the 1941 record of 942 awards, it is felt that this is a splendid record in view of unprecedented conditions with which we have been confronted and with which we are now contending.

It is interesting to note that the 1942 record was made up out of 106 stakes as compared with 107 stakes for the much larger record of 1941.

The Standard Quorum Award is still a major feature in the Aaronic priesthood program. Throughout the church there is evidence that 1943 will reflect an excellent record in this activity. Let us not relax our vigil. It is our bounden duty to work the harder, in spite of handicaps, for the salvation of our youth.

It is recommended that stake and ward committees look now to the records of all quorums of the Aaronic priesthood. Let's strengthen our weak spots and qualify every possible quorum or group for the Standard Quorum Award for 1943.

Individual Certificate of Award

THE presiding bishopric have issued 6,500 individual Certificates of Award to members of the Aaronic priesthood who excelled in priesthood and other church work during 1942. This feature of the program is very popular and young men all over the church are working diligently to receive this recognition for the current year.

The requirements for this Certificate of Award for 1943 are:

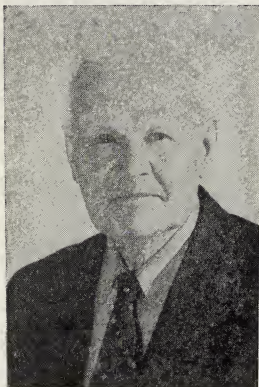
1. Seventy-five percent attendance at priesthood meeting
2. Twelve priesthood assignments filled
3. Full payment of tithing
4. Observance of the Word of Wisdom
5. One public address in a church meeting
6. Participation in a church Welfare project
7. Participation in an Aaronic priesthood quorum service project

- a. Class room discipline
- b. Lesson presentation
- c. Activities outside of the classroom

WARD TEACHING

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

A Ward Teacher for Sixty-five Years



NIELS P. PETERSON

At eighty-five years of age, Brother Peterson has served as a ward teacher for over sixty-five years and is still active in this calling. This is the longest continuous record in ward teaching yet to be reported to the presiding bishop's office. It is believed to be an all-church record in this activity.

A few moments of serious reflection upon this long period of faithful service will bring to our attention the great contribution made to the Lord's work by this faithful man. For sixty-five years he has stayed at his post. Surely this record is challenging.

We recommend the careful reading of the following account Brother Peterson gives of his activities and of his ideas on ward teaching:

I have been a ward teacher since 1878 and have served under seven bishops. The method of ward teaching has been greatly improved during the past 65 years. The way in which our topics are prepared for us today is very helpful and the subjects can be covered in a short period of time. Our brethren in earlier years made their calls too personal and were in the habit of visiting too long. I have always appreciated the instructions given by one of our bishops, the late Heber C. Christensen. His instructions were: "Stay fifteen minutes and talk only on the subject." I feel that is good counsel for ward teachers today.

It is my belief that our largest field for missionary work is among the descendants of our pioneer families. As members of the priesthood, it is our most sacred duty to in-

struct and teach our own people first. Instructions are prepared under the direction of our general authorities and we, as ward teachers, should be willing to carry these messages to those nearest to us. It has been my experience in trying to do work among people of the world that their strong belief is that all one needs to do is to believe in the Savior, and he will be saved. It is, therefore, more difficult to teach this group than those of our own faith.

We are a busy people, and I am sorry that many of our best informed brethren are too busy to go ward teaching. It is a splendid work, and I am sure that no matter how humble one may feel in doing this work, he will benefit by learning the teachings of the gospel and in becoming more closely associated with his fellow men if

he will carry this message in the right spirit.

In addition to this long period of service as a ward teacher, Brother Peterson has been a member of the stake high council for thirty years. He was a member of the presidency of the first M.I.A. organization in Richfield. During the winter of 1874-75 he assisted in the building of the St. George Temple.

His service as a ward teacher has been continuous except for the time spent on a mission to Denmark.

Brother Peterson is a member of the Richfield First Ward of the Sevier Stake.

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)

Ward Teachers' Message for November, 1943

"REMEMBER THE SABBATH DAY"

MAN cannot wantonly desecrate the Sabbath day with impunity. "Remember the Sabbath day, to keep it holy," was not given as advice or counsel, but as a commandment. God does not speak that he may be heard for his many words but that he may be obeyed. The efficacy of his divine mandates is not dependent upon our approval or disapproval.

The breaking of the Sabbath day is being made more easy and more tempting than ever before. Employers offer fancy premiums in extra pay for those who would disobey this command. Places of amusement make special efforts to attract those who thoughtlessly, carelessly, or otherwise disregard the Lord's will. Fishing streams and lakes, hunting grounds and picnic areas are crowded on the Sabbath day. Work on farms and in offices which could be done during the week is done in many instances on Sunday.

By desecrating the Sabbath day we may make a few extra dollars, catch a few fish, bring in wild game, harvest our crops, make merry with pleasure-seeking crowds, but all of these ill-gotten trophies are "... like the snow fall in the river—A moment white, then melts forever." We cannot build an eternal home out of such materials and satisfactions produced and experienced in defiance of God's commandments.

What then can we do on the Sabbath day and be approved?

We can worship God our Eternal Father and his Son, Jesus Christ. We can attend our priesthood quorum meetings, sacrament meetings, Sunday school, and perform other church duties as required. We can study and reflect upon the divine purpose of life. We can develop our intellects and cultivate the qualities of the soul. Through rest, we can rebuild our physical powers and thus increase the useful period of our lives. We can avoid having to pull the proverbial "ox" out of the ditch on Sunday by keeping him out of the ditch during the week. We can set the proper examples in our homes.

It is recognized that the dispositions and abundant energies of youth may not always lend themselves to the quiet and intellectual activities of their elders. However, a respectful and reverent attitude toward this holy day is equally enjoined upon them. They are just as much bound by this divine injunction as are those of the older generation.

"Remember the Sabbath day, to keep it holy." It is our Father's privilege to command. It is our duty to obey.

Genealogical

NATHAN TANNER, SR.

*Last surviving member of
"Zion's Camp"*

By E. Pingree Tanner, a grandson

At the death of Nathan Tanner, Sr., in 1910, there were at least three things in his connection with the church that stood out prominently:

(1) He was the last surviving member of "Zion's Camp," the band of men who went to Missouri under the leadership of the Prophet Joseph to reinstate their brethren on their lands in Jackson County.

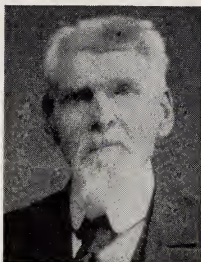
(2) At his death he lacked just a few months of being ninety-six years old, and at that time was probably the oldest member of the church.

(3) He had belonged to the church longer than any other person then living, having joined the church in 1831 when he was sixteen years of age. He kept a good record of his activities, which were interwoven with most of the main events in church history.

His father, John Tanner, was a prosperous farmer in the state of New York when he accepted the gospel in 1831. He sacrificed his fortune to building up the church at Kirtland. At this time the church passed through one of its darkest hours; apostasy raged; some of the quorum of the twelve left the church, and it was as much as a man's life was worth to defend the Prophet, who had fled for safety, but John Tanner and his sons defended their inspired leader. Prior to this time John Tanner had fitted out two of his sons, John J. and Nathan, and sent them with the Prophet and others to Missouri in Zion's Camp.

Nathan was appointed assistant commissary in Zion's Camp and related many interesting experiences he had during the trip, associated as he was with many who were destined to become the future leaders in the church. On one of these trips, the Prophet saw in a vision the high state of cultivation and the many people who would inhabit the then sparsely settled districts. One day they found a human skeleton which must have been that of a giant, as by calculation it appeared to be that of a man at least eight feet high.

In buying provisions for the camp Nathan was charged a dollar a gallon for soft soap, which should not have cost more than twelve and one-half cents. He said to the Prophet, "They are charging me too much for soap," whereupon Joseph said, "Don't pay it." Nathan then said the brethren had told him they couldn't wash their clothes without it. Joseph replied, "Tell them to bring their washing to me and I will do it for them." Some of them did take their clothes to him, and he washed till his knuckles bled, and some of the



NATHAN TANNER, SR.

women seeing what he was doing, relieved him, and finished the washing.

The Prophet had told the brethren in camp that due to a rebellious spirit manifest by some, if they didn't repent, they would die off like sheep with the rot. Nathan records that one of the most distressing scenes one could imagine happened when cholera broke out in camp, fatally affecting many brethren who had traveled and slept together, and learned to love each other. They died as predicted, and Nathan was delegated with Heber C. Kimball and

others to bury their afflicted comrades, without coffins, and several in the same grave.

He suffered through the Missouri persecutions and was with Colonel George M. Hinkle when Hinkle surrendered the city of Far West to the mob and betrayed Joseph and other leaders into the hands of the mobocrats. Nathan was taken prisoner and at eleven o'clock that night two men came into camp carrying a man named Cary, who had been killed. One of these proved to be Nathan's father, who was so smeared with blood Nathan did not recognize him until he spoke.

He further states that they were kept under guard until arrangements were made to leave that country. "While we were under arrest," he continues, "we were compelled at the point of the bayonet to sign deeds conveying all our property to the mob to defray their expenses for mobbing us. When asked to acknowledge that it was my voluntary act and deed, I raised my hand and said it looked like my voluntary act and deed, done at the point of the bayonet. I was struck with the breach of a gun and knocked senseless, and my friends carried me off."

During the time Nathan was under guard, the mobs were burning houses and pillaging, and his wife and only child (a baby daughter) were living at a lonely place a mile and a half distant. Not knowing the moment the torch might be applied to the house and she would have to flee for her life, she dug a little grave under the floor for her baby, who was very ill. She feared the child might pass away any time, and she wanted to be prepared for any emergency. The little babe was permitted to live, however, grew to womanhood, and became the wife of James S. Brown. From them there came a numerous honored posterity, among whom is Major Hugh B. Brown.

Nathan Tanner, his sister's husband, Amasa Lyman, and others were waiting for the Prophet and Hyrum on the west side of the Mississippi River just prior to the martyrdom, when Joseph had anticipated going west, and Nathan records his disappointment when Joseph decided to go back, saying that decision cost the best blood of the nineteenth century.

Nathan performed a mission in the east with Amasa Lyman during the days of Nauvoo, crossed the plains in 1848, and located on what was then known as the Lyman Survey, South Cottonwood. He accompanied Parley P. Pratt and others on an exploring expedition to southern Utah in 1849. He was among the first missionaries to go to the Hawaiian Islands, and his journal is replete with interesting experiences among the natives. He was very successful in dealing with the Indians, and he and his brothers did their work nobly in helping to redeem the desert. He was the father of a large family, his descendants numbering over five hundred.

September 3, 1943

Dear Stake Chairman:

THE ward genealogical committee is officially assigned the responsibility, under the direction of the bishopric, of conducting the evening meeting on the Fast Sunday in October. For most wards this will occur on October 3, 1943. Please see that all arrangements are made to insure a most successful meeting.

It is our desire to emphasize the responsibility of the priesthood to engage actively and persistently in temple work. The program outline calls for a priesthood chorus, made up of members from all the Melchizedek quorums of the ward, to provide two song numbers, and for a leader of each quorum to have a part on the program. The ward chairman will define the close relationship and cooperation provided for between this committee and the quorums. Finally, the bishop will, it is hoped, deliver a ringing call to priesthood members to "put their shoulders to the wheel" and do the full duty required of them in temple service.

We pray that this session will prove to be one of lasting inspiration.

Sincerely your brethren,

GENEALOGICAL SOCIETY OF UTAH

Joseph Fielding Smith,
President
Archibald F. Bennett,
Secretary

Announcing THE WARD MUSIC GUILD

By Alexander Schreiner
Tabernacle Organist and
Member, Church Music Committee

A MONTH ago on this page a promise was made of an early announcement of extraordinary concern to our church musicians. Here it is.

The general music committee of the church has completed plans for the setting up of a music guild in each ward and branch of the church. The activities of the guild are outlined in the following paragraphs, and plans for the season will continue to appear on this page in the following five issues of *The Improvement Era*. It is the purpose of the ward music guild to give consideration to the ward's music problems and provide for their solution. The plan calls for six democratic, sociable meetings during the season, the first of which should take place in the third week of October. The member of the ward bishopric who is in charge of music activities will set the time and date and be responsible for getting the guild under way.

WHAT IT IS

The ward or branch music guild will consist of the ward music chairman (a member of the bishopric), the choir leader and choir organist, and all the choristers and organists of the various auxiliary organizations and priesthood groups. Any others interested in music may also be included. The guild provides in reality an expansion of the activities of the ward music committee.

FUNCTIONS

The functions of the guild as at present visualized may be enumerated as follows:

1. To meet once a month for six successive months beginning with the third week in October for the consideration of lesson material presented on the music page in *The Improvement Era*
2. To take complete responsibility for improving the quality of music in all church gatherings
3. To dignify the work of choristers and organists
4. To set a time for choir rehearsals that will not be infringed on. This must be done with the aid of the members of the bishopric
5. To arrange the music plans of the various organizations for the season
6. To hear reports on the reading of books about music
7. To give every person present an opportunity to express himself concerning the needs and ambitions of his organization

PROCEDURE

At the monthly session, the ward music chairman will preside. The meeting should last one hour and a half.

The order of business is as follows:

1. An opening hymn
2. Prayer
3. Minutes
4. Announcements and assignments
5. Class period
6. Benediction

The leader of the class period may or may not be a member of the guild, i.e., hold a ward music post. The class leader will see that the lesson material is well presented, and will open a period of discussion. The procedure should be democratic, with everyone encouraged and given opportunity to express himself.

The general music committee will be pleased indeed to hear from the guilds concerning their work. Especially will it be pleased to hear reports of improvements in church music as a result of the activities of the guild. Constructive suggestions will always be welcome.

FIRST GUILD MEETING: OCTOBER

DURING this class period, plans will be considered and outlines made for the music program of the year. Representatives of the various organizations will be asked to express themselves on matters pertaining to their work. The secretary of the guild will make a note of all problems raised and will see that they are all kept before the guild until they have reached satisfactory solution.

The procedure may be something like this:

Chairman: "The purpose of this meeting is to make up a calendar of the ward musical organizations for the year. We are going to ask each representative of the organizations to give us an outline of the program he has in mind."

Ward chorister: "I desire to organize a choir according to the suggestions of the church music committee as found in the 'Choir Organization' folder. I think we should start with carefully selected voices and add new members as we are able to balance the various parts. I would also like to have a rehearsal time designated with which no other meetings will interfere. We wish to present a special music service of the music contained in the new book *Chapel Anthems*."

Ward organist: "Our organ needs tuning and repairing. I also suggest that we begin the raising of a fund to purchase a new organ later on. I understand the presiding bishopric will contribute a like amount, so that we can purchase a \$400.00 reed organ if we raise only \$200.00."

Sunday School: "Our work is confined largely to Sunday morning. We desire to give special programs on Christmas and Easter mornings."

Relief Society: "Outside of the regular singing in our meetings, we wish to encourage our Singing Mothers group, and to cooperate in maintaining a ward choir."

Primary: "Our objective is to help the child have an appreciation of good music through our Primary songs, church hymns, and other material. We have boys' glees, girls' choruses, and combined choruses."

M.I.A.: "Our program includes small group singing, and the opera *Erminie*. This latter will take considerable work, and we shall have to ask for singers outside our organization."

Chairman: "Our assignment of the dates for the various musical programs is as follows" (dates to be arranged by ward committee):

- Primary conference
- Easter cantata by choir
- Priesthood anniversary
- Choir music service
- Ward bazaar program
- Primary festival
- Sunday School evening service
- M.I.A. opera

QUESTIONS TO BE CONSIDERED

Attention should be given during the first guild session to the following questions:

1. When was the organ tuned last? Does it need repair?
2. When does the ward choir sing on fast days? (See music department in August *Era*, p. 496)
3. Does the ward choir have the latest publications of our church music? For example, does it have copies of *Chapel Anthems*, and the recordings of them made by members of the Salt Lake Tabernacle Choir?
4. Do the bishopric, the Sunday School superintendency, the choir leader, and choir members cooperate to further devotional spirit during the rendering of the organ prelude? (See music page in July *Era*, p. 429)
5. How can the junior Sunday School be furnished with a reed organ to take the place of the piano which is now used? The organ is a church instrument, while the piano is not.
6. What is the date and time of the next guild meeting? Would the guild care to have light refreshments? Who will take the responsibility of inviting those who should attend?
7. Would those present enjoy visiting a nearby ward, to inspect its musical instruments?
8. Announcement. The subject for consideration at the second meeting will be "Congregational Singing." Be prepared to voice your opinions. Look for the article on this subject to appear on this music page in the November *Era*.

Belvedere Ward Choir

THERE should be a choir in every ward to inspire the congregation in our meetings of worship. The necessary talent for choir directors may sometimes be found in returned missionaries, many of whom are forced into some kind of musical activity while on missions.

Such a returned missionary is M. Kenneth Rogerson, who directs the Belvedere Ward Choir, Wells Stake. On his mission he gave good attention to choir work, so that he built larger choirs wherever he went. His ability and good cheer developed a choir of one hundred twenty-five voices which

in the writer's judgment was the best choir in his mission.

Again, as noted in all successful affairs, Belvedere Ward Choir is well organized. Fred W. Nichols is president, Mabel Shelley and Lorraine Johnson are organists, Jenkyn Powell is the librarian, and Zella Adams is secretary. Bishop C. E. Schank values his choir highly.

Last Easter a cantata, *Victory*, by Wildemere, was presented. Another cantata is planned for Christmas. On June 27 the choir sang the program con-

tained in the new book, *Chapel Anthems*, which was the first presentation of this program of sacred anthems, so far as we know. Director Rogerson bought thirty-five copies of the new book, which he presented to his choir.

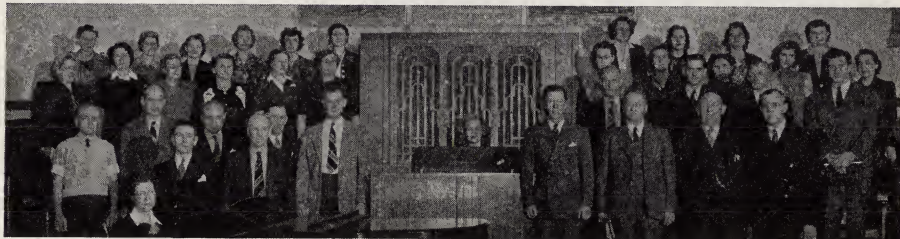
The choir is cooperating with the bishopric and organists in putting into operation the suggestions made on this page in a recent issue of the *Era* concerning a devotional spirit at the beginning of the sacrament service. The

presiding officers, the choir members, and the director are seated quietly in hushed reverence while the organ prelude is being played, making it indeed a call to worship.

Belvedere Ward Choir sings splendidly in tune. If, at a rehearsal, there is any out-of-tune singing, the separate chords of the music are sung in very slow succession, so that all ears can adjust the pitch critically.

Rehearsals on Wednesday evenings from eight to nine-thirty o'clock begin on time and end likewise.—A. S.

BELVEDERE WARD CHOIR



BEYOND WAR

(Continued from page 602)

their own future."⁸ This faith cannot be lost in the greatest crisis of the nation.

The answer lies in the realization that politics and fighting alone cannot win this war. War is a means to an end, a servant of social change; it represents the breakdown of the democratic element of discussion in human affairs.⁹ War is not a cause, but stands in relation to it. War is fought on behalf of a cause, on account of it, because it is violated by an invader, an enemy. War is fought to realize certain objectives. But war for the citizen-soldier, in the very nature of things, resolves itself into an end. It requires his full time and unwavering attention and unfaltering loyalty; it demands his life, if necessary.

It may be difficult for the soldier to think in terms of more than war and politics. But this same difficulty need not be experienced in the same degree by the 120,000,000 Americans who do not, and probably will not, wear the uniform. This difficulty need not be employed by these millions as an excuse for riotous living, for wanton abandon, for a "don't care" attitude.

THOSE behind the lines must think in terms of life, not in terms of

death. The will to live is greater than the will to die. This will cannot be lost in the turbulence of a terrifying period of social change. Young boys not yet in the armed services must exercise greater faith than ever, must resolve more than ever to remain loyal to their values. They must attend their classes in school, they must go about their daily business, they must unswervingly pursue their purposes and make their plans. If any marked change is to come in their attitude, it should be found in a more clearly marked course of study, more concentrated effort, more intense application, more attention to duty. Throughout this change in attitude, the spark of fun that comes from recreation, wholesome enjoyment of companionship and spiritual release from duty, need not be sacrificed entirely, but it too will take on a more purposeful meaning. Young girls, too, should go on with their purpose, a purpose derived from life and not death. The thought here has been of students, but it applies equally well to everyone in school or out of it.

In thinking about life and not death, the thought should be of beyond the war, of life during and beyond the war. The army in the United States may be constituted finally of 10,000,000 men. It will include millions of others not in uniform behind the lines, removed from the field of physical combat, but remaining an integral part of the war

effort. The thought that two or three million young American men may lose their lives on the battlefields of this war cannot be consoling to anyone. The spiritual problem of these and their loved ones must remain unanswered and unsolved for the moment. But more than 125,000,000 Americans now living will live in a post-war world. What kind of persons will they be? Disillusioned, dissipated human beings? Physical wrecks, moral perverts, mental cases? Persons with hope and faith destroyed, with purposeful desire and effective will gone dry? Persons with habits that overwhelm them, only to destroy them? Our government may not be able to save the two or three million, but may not the more than 125,000,000 persons be saved from sin which is death? "It is a brave act of valour to condemn death; . . . where life is more terrible than death, it is then the truest valour to dare to live."

WHAT has been the value of the gospel, of truth, of social values, if they break down in the face of great danger, in the midst of crisis? Is one's responsibility for his way of life less because he has become a bombardier instead of a bank clerk, a pilot instead of a truck driver, a navigator instead of a school

(Concluded on page 624)

⁸Robert Michels, *Political Parties: A Sociological Study of the Oligarchical Tendencies of Modern Democracy* (London, Jarrold, 1915), p. 255.

⁹Ernest Barker, *The Citizen's Choice* (Cambridge, England, University Press, 1937), p. 17 *passim*.

¹⁰Sir Thomas Browne, *Religio Medici*, Part I, Section 44. Cited in *The Essays of Francis Bacon*, (New York, Scribners, 1908), Mary Augusta Scott, ed., footnote, p. 9.

BEYOND WAR

(Concluded from page 623)

teacher? One will be held just as accountable for his time if death comes tomorrow instead of at the end of three-score years and ten.

The lesson of the hour is contained in the words of a great political scientist:

"But," you may say, "Mr. Merriam, it seems from your discussion and exposition that liberty is only a dream, that equality is only a dream, that justice is only a dream; that democracy itself is only a dream. Well, if you will omit the word 'only' and let me define a dream, we shall have a basis for conversation.

Liberty and equality and fraternity and justice—all of these are dreams in one sense, it is true, but they are not only dreams. 'I had a dream that was not all a dream.' There are dreams that are by way of coming true from time to time, and place to place, as the human race moves on. There are ideals that glimmer before the eyes of men as they advance toward them, sometimes moving farther and keeping out of reach. And are you against all dreams? I am not. I am a dreamer myself. And are you against all ideals? I am not. I am an idealist myself, striving to translate ideals into realities. I am not a muckraker who never raises his eyes to look toward the distant mountains. . . .

Have you no faith, as well as reason and will, political or otherwise? Faith in the future nerves the arm and sustains the assumptions of lovers of liberty in all times and places. It has both a spiritual basis and a psychological basis. Ideals do not die with defeat; they are not lost when we lose. They gather strength, even in the bitter hour of repulse and retreat. There is no panic in the citadel of the soul that sees the light even while it reels backward from a cruel blow."

It is incumbent upon the church in the hour of darkness to keep alive the spark of life; it is the responsibility of the church to sustain faith in eternal life. It is the affair of the church to think not of death but of life, not of war but through the war and beyond the war. And to speak of the church is to speak of the individuals who belong to it. Dr. John A. Widsote has said:

No person can accept full responsibility, personal responsibility, as he should, for the welfare of his work, unless he learns the great secret art of self-forgetfulness. We must learn to forget ourselves in a great cause, to surrender to that great cause. The

—Charles E. Merriam, *What Is Democracy?* (Chicago, University of Chicago Press, 1942), pp. 89-91

soul of man never grows to its full stature if the individual stands up before us while we are thinking: what am I getting out of this thing?"

It is a strange indictment of our civilization that only in war can one find the cause for which he would die. The Church of Jesus Christ of Latter-day Saints has always supplied its members and the world a cause worth dying for, the defense of the principles of Jesus Christ.

Does war give license to abandon faith and hope, to throw away in a moment of release the work of years in preparation for a fruitful life on earth and for eternal life with God? Does it rather not call for a greater effort and a firmer resolve? Does it not call for purpose, a purpose directed toward life and not death? "Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

—One Hundred Twelfth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, October 3, 4, 5, 1941, Conference Report (Salt Lake City, 1941), p. 77

THE CHURCH MOVES ON

(Continued from page 607)

Eastern: Henry Lawrence Jones, St. Johns, Arizona; Lynn Edwin Jenkins, Logan, Utah; David Leon Johnson, Clearfield, Utah; Beatrice Lila Austin, Salt Lake City; Don Alphonso Johnson, Collinston, Utah; Inga C. Lindstrom, Dubbel, Roberts, Idaho.

North Central: Edward Eldridge Arthur, Boise, Idaho.

Northern States: Louie Rae Peck, Salt Lake City; Phyllis Gene Jensen, Springville, Utah; Myrtle Tolman, Burbank, California; Adeline Naomi Kleven, Salt Lake City.

Northern California: Anabel Woodruff Burk, Nuttison, California; Olive Arlene Jensen, Ogden; James A. Ott, Tropic, Utah.

Northwestern: Frank S. Wilcox, Ogden; McCoy Larsen, Moroni, Utah; William L. Thomson, Salt Lake City; Lyle Zell Peterson, Richfield, Utah; Pratt M. Munson, Escalante, Utah; Lyman C. Hyde, Wells, Nevada; Wallace H. Allen, Salt Lake City; Theodore N. Adams, Salt Lake City; Charles Frederick Maxton, Arimo, Idaho; Lorraine C. Margrath, Minneapolis; Della Webb Coombs, Garland, Utah; Lois Rignrup, Springville, Utah; Clara Charlotte Rose, Monroe, Utah; Reatha Jessie Evans, Midvale, Utah; Hazen W. Deppe, Mesquite, Utah.

Southern: Lee H. Crofts, Orderville, Utah; Joseph Arthur Perschon, Salt Lake City; Elda Myrten Holladay, Sacramento; Harold Perry Porter, Central, Arizona; Roland Lynn Nielsen, Hyrum, Utah.

Spanish-American: Hilda P. Bernards, Ogden; Thomas David Hunt, Richfield, Utah; Jess Richard Bushman, Salt Lake City; Franklin K. Stratton, Provo; Albert Otto Pecker, Preston, Idaho.

Texas: Karl Enoch Fackrell, Lyman, Wyoming.

Western: Rosella Catherine Fisher, Sacramento; Owen D. Christensen, American Fork, Utah; Wanda Miskin, Ucon, Idaho; Catherine Graham, Salt Lake City.

Dedications

THE Goldsboro, North Carolina, Branch chapel of the Southern States Mission was dedicated recently by Elder George Albert Smith of the Council of the Twelve.

The Bluffdale Ward chapel, West Jordan Stake, was dedicated April 25, by Elder Nicholas G. Smith, assistant to the Council of the Twelve.

The Harvard Ward, Liberty Stake chapel was dedicated April 25 by

Elder Stephen L. Richards of the Council of the Twelve.

The Star Valley Seminary building, Afton, Wyoming, was dedicated April 30, by Elder Charles A. Callis of the Council of the Twelve.

The Stockton Ward chapel of the Sacramento Stake was dedicated March 14, by President Levi Edgar Young of the First Council of the Seventy.

Elder Albert E. Bowen of the Council of the Twelve dedicated the chapel of the Stockton Ward, Sacramento Stake, on March 14.

The Des Moines, Iowa, branch chapel of the Northern States mission was dedicated May 9 by Elder George Albert Smith of the Council of the Twelve.

The Second Ward, Liberty Stake, amusement hall and class rooms were dedicated May 23 by Dr. John A. Widsote of the Council of the Twelve.

The Fielding Ward, Bear River Stake, chapel was dedicated May 23 by President David O. McKay.

The Shelley First Ward chapel, Shelley Stake, was dedicated May 30, by Presiding Bishop LeGrand Richards.

The Arlington Ward chapel, Los Angeles Stake, was dedicated June 6, by President David O. McKay.

Dr. Joseph F. Merrill of the council of the twelve dedicated the Corinne Ward chapel, Box Elder Stake, June 20.

Elder Samuel O. Bennion of the first

council of the seventy dedicated the Leland Ward chapel, Palmyra Stake, June 27.

During a recent tour of the Northern States Mission, Elder George Albert Smith of the council of the twelve dedicated chapels at Des Moines, Iowa; Galesburg and Farmer City, Illinois; Flint, Michigan, and Indianapolis, Indiana.

The rebuilt Snowflake Ward chapel of the Snowflake Stake was dedicated August 29, by Elder Nicholas G. Smith, assistant to the council of the twelve. The building had been destroyed by fire November 23, 1941.

The Lordsburg, New Mexico, branch chapel of the Mt. Graham Stake was dedicated May 12 by Bishop Marvin O. Ashton of the presiding bishopric.

The Parowan Stake Welfare building, Cedar City, Utah, was dedicated August 21.

Hill Cumorah Monument

DESPITE dimout and blackout regulations the monument atop the Hill Cumorah remains lighted. During test blackouts the monument lights are used to guide pilots cruising in the area to check the effectiveness of air raid precautions in the communities grouped together in the six county defense areas. Even during an actual air raid the authorities plan to leave the monument lights on as a landmark for friendly aircraft. The monument itself has no military value to an attacking force and is miles from the nearest military objective.

THE CHURCH MOVES ON

"Mormon Trails" Preview

"MORMON TRAILS," a technicolor featurette showing many of the scenic spots in Utah that have never been filmed, as well as scenes that are familiar, was recently reviewed in Salt Lake prior to nationwide showing.

Stone Mason Dies

JAMES HENRY SKILLICORN, who as a young man labored as a stonemason in the construction of the Salt Lake Temple, died in Salt Lake City, March 19. He was seventy-five years old. During his life time he was connected

with the construction of many buildings, including the Salt Lake City and County building, the Utah State Capitol building, the Church Office building, the Deseret News building, and the Park building on the University of Utah campus.

MELCHIZEDEK PRIESTHOOD

(Concluded from page 618)

2. Describe the reward God has planned for his deserving children.

3. Why is knowledge of the things of God essential to attainment of this glorious reward?

LESSON 77

JOSEPH SMITH AND PROPHECY

- What constitutes a prophet? (See *Teachings of the Prophet Joseph Smith*, p. 268)
 - Divine authority (Holy priesthood) (Heb. 5:4; John 15:16)
 - The testimony of Jesus (Rev. 19:10; *Teachings*, pp. 119, 312)
 - Foretelling events not always a requirement of a prophet (*Teachings*, pp. 3, 4, 119)
 - Predictions of the inspired prophet of the Lord must come true (Deut. 18:22)
- The right to speak in the name of the Lord
 - Prophets in ancient times spoke and wrote by inspiration (II Peter 20-1)
 - Their inspired sayings became scripture (II Peter 20-1; II Tim. 3:16*)
 - The inspired sayings of the servants of the Lord today also become scripture (D. & C. 1:38; 68:3-4)

Discussion:

Discuss the question of continuous revelation and give reasons why the canon of scripture cannot be full and complete in the Bible.

LESSON 78

THE CHARACTER OF GOD

Read *Teachings of the Prophet Joseph Smith*, pp. 342-351.

- A great funeral sermon
 - On the subject of the dead
 - Under "instruction of Almighty God and the gift of the Holy Ghost"
- The character of God
 - "This is life eternal" (344)
 - "God himself was once as we are now, and is an exalted man" (345)
 - Adam "created in the very fashion, image and likeness of God"
 - "God himself, the Father of us all, dwelt on an earth" (346)
 - Jesus laid down his body and took it up again as his Father had done before him (346)
- Eternal life—to know the only wise and true God (346-347)

*This passage in Timothy has been given in the Prophet's revision as follows:

"And all scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Obviously the translation as given in the King James version is incorrect, as there are many scriptures held sacred by many peoples and religious organizations which are not inspired of the Lord.

- Must learn how to be Gods ourselves
 - By advancing from one small degree to another
 - Righteous dead shall be "heirs of God and joint heirs with Jesus Christ" (347)
 - Must continue to learn and progress for a great while after death
- The Gods in grand council (348-351)
 - "The head God brought forth the Gods in the grand council"
 - To bring forth the world and people it
 - Earth not created out of nothing
 - Create means organize out of chaotic matter or eternal element (351)
 - Elements are eternal (351, 181, 207, 301; D. & C. 93:35)

Discuss:

- What was the setting for the Prophet's sermon on the character of God?
- What is the nature of man's evolution as the Prophet described it?
- Explain the term "creation."

LESSON 79

THE IMMORTALITY OF MAN

Read *Teachings of the Prophet Joseph Smith*, pp. 352-362.

- The immortal spirit (352-355)
 - "The mind or the intelligence which man possesses is co-equal (co-eternal) with God himself" (353)
 - "The intelligence of spirits is immortal" and "had no beginning, neither will it have an end"
 - God more intelligent than all others (Abr. 3:19)
 - Instituted laws to instruct the weaker intelligences
- Our responsibility to the dead (355-357)
 - All spirits must obey the gospel in the flesh or in the spirit, or be damned (355)
 - Salvation provided for our fathers who have died without opportunity of obeying it in life
 - We cannot be perfect without our dead, nor they without us
- The unpardonable sin (357-359)
 - Cannot be committed after death
 - Man his own tormentor and his own condemner
 - Remorse comparable to lake of fire and brimstone
 - "No man can commit the unpardonable sin . . . in this life until he receives the Holy Ghost"
 - The second death (361)
- Glorious reward for the righteous (359-360)
 - "In my Father's house are many mansions" (John 14:2; D. & C. 98:18)
 - Joyous reunion with our loved ones
 - "You will all know me then" (362)

Discuss:

- What is the true nature of God?
- What is our relationship to him?
- What is meant by "the unpardonable sin"?

- What hope did the Prophet hold out to mourners?
- What is the greatest responsibility God has laid upon us in this world?

LESSON 80

KINGS AND PRIESTS UNTO GOD

Read *Teachings of the Prophet Joseph Smith*, pp. 369-376; Revelation 1:6; 3:21.

- The Prophet's last public discourse
 - Where and when delivered
 - His text Revelation 1:6
- A plurality of Gods (370-373)
 - "Paul says there are Gods many and Lords many"
 - "But to us there is but one God—that is, pertaining to us"
 - Sectarian notion of three Gods in one
 - True meaning—Gods are united and in agreement (372)
- The gradation of Gods (373-374)
 - A lesson from the graded order of intelligences
 - "God the Father of Jesus Christ had a Father" (373)
 - "Was there ever a father without first being a son?"
- Those who overcome to be Gods (374-375; Rev. 3:21)
 - "Heirs of God and joint heirs with Jesus Christ" (374)
 - Sons of God may be exalted to be Gods (375)
 - "He hath made us kings and priests unto God and his Father" (375)

Discuss:

- What was the reasoning Abraham used as to the gradation of intelligences? (Abr. 3:19)
- Cite evidences to prove there is a plurality of Gods.
- How may a man qualify to become eventually a king and a priest unto God?
- How may he in time attain to Godhood?

"The Gospel Kingdom"

(Concluded from page 616)

The Law of Marriage
The Temples and Their Work

BOOK FIVE: THE KINGDOM OF GOD AND THE KINGDOMS OF MEN

World Problems
Mormonism and the American System
The Mormon Theory of Legitimacy
Fragments of Political and Social Philosophy
Faith, Trials, and Persecution
Some Practical Advice
The Prospect and the Future

BOOK SIX: SOME PERSONAL REFLECTIONS AND FOOTNOTES TO HISTORY

Joseph Smith the Prophet
Some Personal Reflections

PIONEER DIARY

(Continued from page 599)

rather this morn[ing] a frightful circumstance occur'd—the herd took fright & made a rush to the opening where we were—they nearly upset one of Capt. P[ar]t[r]i's wagons, crush'd two wheels for Capt. Willard Snow—caus'd the death of Capt. K[imball]'s only cow & knock'd several horns from the oxen.

We stop over the day to repair Capt. S[no]w's wagon. The other companies go on by rising the bluff which here forms a point with the river, except Capt. Chas. C. Rich who remains with us & Capt. A. O. Smoot who comes up & passes the point a little before night. Capt. J[edediah M.] G[rant] brought me a buffalo skull on which was written by the Pioneers, "All well—feed bad—are only 300 mds. from W[inter] Quarters." &c. dated May 9th. A large b[uffalo] is divided among the h[un]dred[s].

Thursday, July 15. Started this morn. in 2 cms. each 50 by itself in double file—in consequence of the fright of the cattle, our leaders think best to divide the herd, & form circles by fifties when we encamp. This morn. we ascend the bluff which forms a junction with the river—after wading over one sand hill after another we find ourselves again in the river flat with a rugged bluff at our right. This eve find beautiful springs with pure cold water—a blessing indeed. Tr[aveled] 12 m[iles].

Friday, July 16. Start at 15 m[inutes] past seven—the day intensely hot—grass eat up by buffalos—when we stop for noon our 50 kill a b[uffalo] & we are detained while the other 50 passes on—we pass springs. Trav. 9 ms.

"Eliza R. Snow gives fuller account of this first stampede of their own cattle: "Someone was shaking a buffalo robe at the back of a wagon from which some of the cattle in the corral took fright and started on the run; those frightened others; they commenced bellowing; and all in a huddle, ran for the gateway of the enclosure, which being altogether too narrow for the ingress of the rushing multitude that thronged into the passage, they piled one on top of another until the top ones were above the tops of the adjacent wagons, moving them from their stations while the inmates at this early hour, being so suddenly and unceremoniously aroused from their morning sleep, and not knowing the cause of this terrible uproar and confusion, were some of them almost paralyzed with fear. At length those that could, broke from the enclosure, the bellowing subsided and quiet was restored; but the sad effect of the fright caused much suffering to some whose nerves were not sufficient for the trying scene. In the encounter two wagons were crushed. Captain Kimball's only cow was killed, and several oxen had horns knocked off."—Quoted in James Little's *From Kirtland to Salt Lake City*, p. 137.

"Concerning the 'postoffice of the plains,' Eliza Snow wrote later: "Much of the time we were on an untrodden way; but when we came on the track of the pioneers, as we occasionally did, and read the date of their presence, with an 'all well' accompanying on a bleached buffalo skull, we had a general time of rejoicing."

For years those bleached buffalo skulls were made the news agents of the Mormon emigrations. The morning newspaper of today is not read with such eagerness as were those dry bones on the plains, telling of family and friends gone before.

"Many were the moon and starlight evenings when, as we circled around the blazing fire, and sang our hymns of devotion, and songs of praise to him who knows the secrets of all hearts, the sound of our united voices reverberated from hill to hill, and echoing through the silent expanse, seemed to fill the vast concave above, while the glory of God seemed to rest on all around. Even now while I write, the remembrance of those so ardently romantic and inspiring scenes calls them up afresh and arouses a feeling of response that language is inadequate to express.—Eliza R. Snow, quoted in *Women of Mormondom* (Tulledge), p. 334."

Saturday, July 17. The cattle in Capt. Willard S[no]w's 50 broke out last night—20 yoke of oxen cannot be found. Some men came down the river with letters—say they met the Pioneers at the South Pass—left several brethren at a ferry 125 m[ile]s beyond Fort Laramie. Attended meeting at Sis. [Jacob] Gates'.

Sunday, July 18. Had 25 tents plac'd together, many sis. & several brethren. Br. L[athrop] presided. Sis. Grant received the gift of tongues yesterday in our carriage.

Monday, July 19. A number of brethren come from P[arley P.] P[ar]t[r]i's camp, 25 ms. ahead—drive in an ox which they took from a buffalo herd on the other side of the river—took supper with Sis. Holmes—had a good season in Sis. Love's tent. P[arley] sent word for our com. to move up there. Here the South Fork unites with the main Platte.

Tuesday, July 20. After much deliberation, consultation, parleying, grumbling, &c., several hunters are sent to search for the lost cattle & we move on—the first 50 in front—encamp on the river bank—in the eve. Br. Noble called our com. together for a pray'r meeting [ing] which truly made our hearts rejoice—trav. 12 ms.

Wednesday, July 21. Start after 8—a little before 12 we met 2 men from P[arley P. Pratt]'s camp with 17 yoke of oxen for our assistance—this is truly a land of buffalo—they are in sight all the time—an almost innumerable herd of them came over the bluff today & seem'd about to cross our Camp on their path to the river. Our hunters met them & they chang'd their course, much to our gratification. The wind blew up last night & the day is cool—quite a contrast to a few days past. We cross a beautiful stream several rods in width, with quicksand bottom & encamp near it—the 2nd 50 do not come up—trav. 15 ms.

Thursday, July 22. Start a little before 8. In the forenoon a young buffalo was beewed by our hunters—it was very soon distributed among the 5 capt[ains] & we went on—at about 11 a messenger came up from the 2nd 50 with orders for us to stop for them to take the front, which we did, when we found a proper place for baiting [feeding]. Our afternoon trav[el] was over sand-hills—cross one pretty stream—the day cool, clouds obscure the sun & threaten storm—trav. 14 ms.

Friday, July 23. Rain'd in the night & a little this morn. We start before 8—trav. over sand hills, cross several beautiful little streams, running down from the bluffs—no wood but b[uffalo] chips & what we brought from afar—the cannon from the first com[pany] is heard and its smoke seen—the occasion is a visit of 100 Sioux [Indians] as we are inform'd by brethren who visit our camp at night, which is in sight of the main body, perhaps 3 ms. distant. We

pass'd some initials inscrib'd on the side of a bluff. Trav. 13 ms.

Saturday, July 24. We start about 7—come up with the main Camp before it leaves—the Indians throng us—sell some oxen to us. At noon I took a view of their town thro[ugh] a spy glass. Their tents or lodges are made of skins gaily painted—they are across the river opposite us, Joseph Y[oung] & the others who went in search of the stray cattle return with 4 head. Ledges of rock & cedar shrubbery on the opposite side of the river. We cross'd several streams & encamp in the neighborhood of Capt. A. O. Smoot. No wood. Trav. 8 ms.

Sunday, July 25. Before we start, br. P[hineas] Young, [President Young's brother] & 9 others of the Pioneers came up, much to our joy—it was truly like clusters of grapes by the way-side—we came up with the main Camp which outstripped us yesterday; cross a stream & encamp in [John] Taylor's Division about 11 o'clock. I saw Sis. [Patty] Sess[ions] for a few minutes as we pass'd P[arley]'s Camp. A meeting call'd & one letter read from Pres. Young & one from W[illard] Richards. P[arley P.] P[ar]t[r]i recommends that we travel by fifties, & those that get ready first, start first. One 50 of P[arley]'s roll on this eve. Sis[ter] Leonard & I have a good interview in the carriage, also at br. Noble's wagon. I write a letter to W[inter] Quarters. P[hineas] Y[oung] talked of going, but relinquish'd the idea before night—Two others going—The Ind[ians] rode with us this morn. The Bluff on the other side of the river for a day or two past seems compos'd of rock. Our road continues over sand hills. We had considerable rain last night. Trav. 5 ms.

Monday, July 26. Our 50 move in the rear—start about half past 8—while crossing a ridge of sand hills about noon, br. Dilworth broke an axletree, & we are detain'd till sunset. Many Ind[ians] pass us with tents & baggage fasten'd to mules, horses & on drays form'd of tent poles drawn by horses, mules & dogs. Covers for the little ones made by fastening skins over bows, which are fix'd to the upper sides of the drays. Here we have a treat of wild currants & a kind of cherry call'd choke, but much preferable to the eastern choke cherry. Capt[ain] N[oble] directs us to go on at night. The moon shines beautifully & we move on with speed—come up to the Ind[ian] tents where they come up in scores—some shake their blankets which frightens the cattle, one of Capt. P[er]ce's broke from the yoke which occasion'd a little trouble—several came up to the carriage where I was holding the horses, sis. P[er]ce & M[argaret] being engag'd in quieting the other teams, cows, &c. I made them understand that they were in danger of the horses kicking them & they withdrew. We pass'd on & encamp'd a little past 11, having trav. 10 ms. (To be continued)

MUTUAL MESSAGES

(Concluded from page 603)

rectors, the Granger Ward M.I.A. has developed a fine situation. Not only have they put on fine productions from the standpoint of the theater, but they have produced several plays written by the Hales. Two of these have been published in the *M.I.A. Book of Plays*, "Handcart Trails" and "Light for Tomorrow." The group makes its own scenery and gives attention to every phase of the art. At present Brother and Sister Hale are at the Pasadena Community Playhouse studying. These serious young people have a great ambition to write the drama that is found in the great latter-day work.

A third group is the Deseret Theater. This grew out of the feeling of Salt Lake City stake and ward directors that they needed a better quality of art than they were getting in the usual production. They organized to study, produce, and write plays. Those within the group make the scenery, arrange for the playhouse, direct the play, and meet the financial obligations. They hold public tryouts and invite to them a list of some five hundred persons who have had experience. All have a chance to appear and read their parts. From these and from their own members they choose the cast. Members are usually so busy with all the details of production and management that they earnestly try to cast the play largely among those who try out.

This ambitious group endeavors to get Broadway hits and successes. They edit them to conform to the M.I.A. standards with which they are in full sympathy. Those who take part must be of good character and habits. The

performances have been staged in the South High School and the Lyric and Paramount theaters of Salt Lake City. Seven productions have been staged. Four are projected for the current season. The financial burden was discouraging for a time, but they are drawing into their organization associate members who will supply a backlog of funds. So far, the group has paid its way and expects to continue doing so.

SOMEONE asks, in these serious times and with the great message the Latter-day Saints have to bear, should we be putting on plays? The answer is decidedly, yes. Narrowing individual or community life too much is not wholesome. Except professionally no one wishes to spend all his time at putting on plays, but there are many reasons for keeping the theater alive during these and all times. Morale is an elusive but great part of living.

The message was just as important during the days of Nauvoo or the settlement of the Utah valleys, but Joseph Smith and Brigham Young not only encouraged the theater, they themselves acted on the stage. With the Latter-day Saints, this art has had a romantic past. Since the M.I.A. has been given the responsibility of carrying on recreation for the church, the church authorities, past and present, have given unwavering and substantial support to dramatic art. Many thousands of dollars have been invested in little theatres—recreation halls with their stages and equipment.

And why?

The Latter-day Saints believe in edu-

cation and culture, and drama is one of the fine arts.

They believe in recreation, and the stage provides wonderful entertainment for those both behind and in front of the curtain.

Taking a part on the stage, whether it be villain or hero, servant or grand dame, when done with sincerity and intelligence, is a broadener of personality.

Putting on a play well requires about as high a degree of cooperation as any shared effort.

The power to express thoughts and emotions so that they are conveyed truly to others is one of the highest manifestations of life. This is of course the very essence of the play. Because of that fact a performance may be put on without stage—penthouse style—and if well done, move the audience deeply.

Ours is a vocal mission in the world. Preaching the gospel is done very largely and most effectively by personal contact. The gospel conversation, the discussion, the sermon, the stormy street meeting where questions are asked and answered, these are the common means of spreading the great message.

This is a highly dramatic dispensation. The history of the people is written in fire. The individuals are accustomed to great and significant changes of fortune. The future promises to be equally as dramatic as the past, perhaps more so. If we are to carry on such a movement, should we not develop our understanding of the basic principles of drama, so that we may appreciate this wonderful movement we are helping with our lives and our might?

OUR COMMUNICATIVE BEHAVIOR

(Continued from page 601)

to the brain in understanding straight facts, narrative and abstract material, in retaining names, directions, and numbers. The human voice also carried greater power of suggestion, for it is more personal.

Frank Pellegrin makes an impressive illustration:

The business man dictates his letters; the politician talks to the voters; the club leader addresses the meeting; the city fathers confer over daily problems; the minister preaches his sermon; the salesman explains as he sells—and even at the last rites, the eulogy is spoken over the departed.

THE SPOKEN WORD IN CHURCH

THE significance of the spoken word in our communicative behavior has long been realized and stressed by our church leadership. Almost every phase of the religious learning process—in our various church auxiliaries and in priesthood quorum activity—is based on talking and listening. The ward sacrament meeting, missionary work, and even the visiting of the ward teachers utilize this potent form of communication. Only three of the church prayers are written;

all others when uttered are extemporized.

Every encouragement to acquire excellence in the use of the spoken word is given. The creditable achievement of young missionaries in this direction has been the subject of frequent remark. Year after year, the Mutual Improvement Associations have also included numerous opportunities for appropriate exercise in oral expression as a part of the season's program. The Sunday Schools have their two-and-one-half-minute speakers.

The result is a fine sense of responsibility that is developing in the church body, first, as listener and then, as speaker. Attentive listening follows an inspired message, worthily delivered.

DISTURBANCE AT CHURCH

HAVING stressed the significance of superior listening and speaking in our communicative behavior, let me emphasize a number of cautions that should be observed in our neighborhood church assemblies, about which there is usually a reluctance to speak.

Extraneous noises that fuse unpleasantly with a sacred service should

be checked. Much progress in this direction is already under way.

People are becoming noise-conscious—they realize, for instance, that they are not at liberty to dim the hearing of hundreds of listeners by thoughtlessly clearing the throat or coughing in a blatant manner with no attempt at muffling the sound. The party involved would possibly be the very last person in a sacred service to rise and shout, disturbing everyone, but in times, it is now hoped, happily gone, he would feel at complete ease in coughing away loudly enough to be heard over a radius of one or two hundred feet.

RADIO HAS HELPED

Until radio came definitely into the picture, it appears that very seldom was anyone apprised of this indiscretion. Men have been seen to tiptoe very cautiously into the Salt Lake Tabernacle during a broadcast and to exercise every known precaution not to make the slightest noise, and then, after sitting down, clear their throats loudly enough to be heard all the way to Shangri La.

(Concluded on page 628)

"I like this"



For...
**10 years winning
FAVOR through
its FLAVOR**

You bet he likes it and so does the entire family. For Breakfast Cup, made from roasted soy beans, cereals, figs, and honey, is good for you and GOOD, too! Try it for breakfast, lunch, or dinner . . . or for the hot drink just before retiring.

NOT RATIONED



Going Strong

Contains no
caffeine

**Loma Linda
FOODS**

Made by the
makers of
RUSKETS

*** A NATION'S HEALTH *
IS A NATION'S STRENGTH**

In time of stress turn to a book that contains enduring truths—

Gospel Standards

By President Heber J. Grant

Sold at bookdealers
everywhere

\$2.25

OUR COMMUNICATIVE BEHAVIOR

(Concluded from page 627)
"Dimming the hearing" in a public gathering is a phrase which is taking on increased significance. Audible "dimouts" are just as unpleasant as visual "dimouts."

CHILDREN VS. THE SPEAKER

This, of course, is just elemental gentility. There has always been considerable reluctance on the part of church authorities in bearing down on matters of this sort. It smacks of regimentation. Our church meetings are usually open to the public and are conducted in the most democratic manner. Almost never are parents precluded from bringing their very small children to service and sometimes these youngsters are considerably in evidence. Everyone is made to feel welcome and usually young mothers are the very ones who most need and most enjoy the contact. Disposing of very small children for the hour in order to attend church is always a problem. Often if the mother is to come, so also must the baby. Members are generally quite philosophical about this and usually mothers themselves are very sensitive.

On one occasion at a meeting, as the sermon was being preached most earnestly from the pulpit, a young mother with a baby who had started to cry, rose and walked down the aisle toward the exit.

"You don't need to leave, sister," the speaker called out, "your baby is not disturbing me!"

"I know that, sir," said the young mother, "but I fear it is you who are disturbing my baby!" And apparently it was.

NERVOUS HABITS

More and more, however, are we becoming sensitive to extraneous disturbance, and are assisting each other in reducing noises that dim the hearing. At a recent evening meeting, a church official constantly cleared his throat during the singing of a glorious contralto solo. I am certain that this was the result of a nervous habit of which the brother was totally unaware and that he was completely oblivious to the fact that he was making it hard for the singer and for the listeners.

REACHING THE YOUNG PEOPLE

I am convinced that young people who sit in the rear of church auditoriums and carry on conversations are so concerned with their own immediate interests that actually they don't hear the message that is being delivered. Yes, they are within earshot, but they don't hear distinctly.

It is my experience that the moment they (1) do definitely hear, (2) they begin to listen, then (3) to understand, and then (4) to be attentive. These four steps are imperative!

Speakers should, therefore, make certain that they are distinctly heard by those in the rear seats of an auditorium.

PUBLIC ADDRESS SYSTEMS

But only part of the responsibility is on the listener. An audience is entitled to hear clear, articulate speech from the pulpit. If a public address system is employed in an auditorium, it is rarely necessary for the speaker to "hug" the microphone. Usually, far better results are secured if he will keep a fair distance back from the instrument and put the usual, natural power and inflection into his voice. The amplification, therefore, would simply be used to step-up the carrying power of his utterance. Broadcasting for radio calls for a somewhat different technique, which requires a voice check and what the engineers call an intensity level, before a speaker is instructed how he is to work with the microphone.

CHURCH PROVIDES OPPORTUNITY

So then, our church provides a splendid opportunity for training in the effective use of the spoken word. It is a vital phase of our communicative behavior. A large proportionate number of our laymen, therefore, are able to speak well on their feet. They have the evangelical urge to tell of their convictions. Expression implies correlative impression.

If they have lived worthily and adequately, they will be inspired and motivated by the Holy Spirit in expounding their convictions. Greater guidance than this can no man ask!

ALASKAN RESCUE

(Continued from page 595)
life for us. No one will ever know what suffering he endured in his efforts to find help. A searching party later found his body a few miles down the mountain where he had died while trying to get back to us.

We were on a mountain peak about two thousand feet high. We had seen four planes from a rescue party looking for us but they were below us. Some of them were so close we could see the heads of the pilots move. We signaled to them frantically, but they were looking down into the valley and did not

see us. It was heart-breaking to be so near being rescued and not be found. Finally no more airplanes came. We knew they had abandoned the search for us.

On the twelfth day, Cutting, who had recovered so he could walk, made a short trip to the north in search of help. On his return it was decided that help from that direction seemed unlikely.

TWENTY-ONE days had passed since the time of the wreck. We were all suffering severely from injuries and frostbitten hands and feet. We never

ALASKAN RESCUE

seemed to get warm. It was agony to attempt to move around. The weather was frequently twenty-five to thirty-five degrees below zero.

In cold weather the body needs food for fuel. Our emergency rations of bouillon cubes, canned soup, and chocolate bars were gone. There were only enough rations for about four men for four days. We stretched them as far as we could. We shot a squirrel and had squirrel soup five times before we finished him—bones and all. The soup was not very nourishing, but it helped to warm us. The deep snow had driven all animals out of the area, and there appeared to be no way of getting any food.

At last we realized that we must get down off the mountain. We had been lost for three weeks. We were hungry and cold. Metzdorf and Gebo were in bad shape, and we knew we must get help to them.

Cutting and I had gradually improved. Cutting decided to go down the mountain to look for a better place to camp while I stayed with the other two men who were in a helpless condition. He was gone four days. We almost gave up hope of ever seeing him again.

On his return we attempted the almost superhuman task of taking Metzdorf and Gebo and what was left of our camp down an almost vertical mountain. It took us two days to complete the journey. Because of injuries every exertion was painful. Gebo and Metzdorf walked most of the way even though Gebo's leg was broken. We would lower part of our supplies, canvas, wet clothing, etc., and then would have to climb back to get the remainder. By the time we reached the bottom, additional bones were broken, and everyone was bruised from head to foot.

It was a little warmer at the bottom of the mountain. We built a lean-to which helped to break the wind. We were still hungry. I took our twenty-two rifle and went out in search of some stray animal. I couldn't find a single track. There were no animals from which we could get food left on the mountain.

We decided the only possible way to save ourselves was for Cutting and me to strike out to search for help. Gebo and Metzdorf were much too badly injured to move.

By this time we four were cemented together in bonds of friendship and mutual need. We were as a single unit. It was hard to leave our friends there in a helpless condition, but it had to be done. We left the last two bouillon cubes for them, took a drink of warm water, and started out for help.

The night before we set out from camp to find help, I retired to the nearby woods, knelt down in the snow, and prayed. I don't believe any man ever prayed more earnestly than I. It was more than a prayer. I talked to God.

Because of our miraculous rescues

from death at the time of the crash, I knew God had saved us for some purpose. I knew that in some unknown way we would be delivered. I asked him for guidance. I also asked that our families be comforted and that our wives might be given the assurance that we were still alive.

That prayer was literally fulfilled. As I learned later, it was on the very next day that my wife went to the officials of the organization for which I work and to the branch presidency and told them she knew I was still alive and that I was on my way for help. Everyone thought she was beside herself, but in her heart she knew. God has a means of communication. I do not know how he answered the prayer that gave my wife the assurance that I was still alive. I do know, however, that the prayer was answered. I know, also, that God can lead men to safety in answer to prayer. I know my prayer was answered because I am still alive. Without God's help we could never have endured what we were called on to face during the next ten days.

OUR thought in starting out for help was that if we could reach a body of water we could see in the distance, there might be a possibility of walking along the shore until we could reach some sort of habitation. It was a wild hope, but the Lord had given us a brain and a sound body; we felt we would give him a chance to lead us out of our predicament.

It took us two days to get to the shore of the bay, as it turned out to be. We didn't walk—we shuffled. The snow was eight feet deep. We had to stop often to help pull each other out of holes. The country was so rough we could hardly make any progress at all. The hill was steep and it was necessary to zigzag back and forth. We tried to follow a stream. By cutting holes in the ice we tried to fish, but there was not a single bite. It seemed that every effort to supply food ended in discouragement and despair.

At night we would dig a large hole in the snow and cuddle up together in an effort to keep warm. One night we scraped the snow off a large tree trunk and slept on it. There was very little rest. We would have to take turns waking each other up to see if we were still alive. Sometimes we would freeze together, and it would take a tremendous effort to become separated again.

When thoughts would come to me that Cutting might die, I would be seized with panic. We needed each other. If one should go, the other would surely die, and likewise the other two men we had left behind. Their lives depended on us. This thought helped to sustain us in the almost superhuman task of carrying on.

When the shore of the bay was reached, we were keenly disappointed. Instead of a sandy beach we found only

(Continued on page 630)

THE ADVERTISERS and Where You Will Find Their Messages

Beneficial Life Insurance Company	Back Cover
Bookcraft Company	579
Borden Company	611
Brigham Young University	630
Continental Oil Company	633
Crescent Manufacturing Company (Mapleline)	613
Deseret Book Company	585
Deseret News Press	636
Faultless Starch	610
Fels-Naptha Soap Company	588
General Insurance Company of America	639
Glade Candy Company	615
Globe Grain & Milling Company	612
Hall's Canker Remedy	586
Hotel Utah	638
Junket	615
K. S. L.	Inside Back Cover
L. D. S. Business College	577
Levi Strauss	582
Loma Linda Food Products	628
Maid O'Barley	613
M.C.P. Orange Marmalade	580
Morning Milk Company	614
Mountain Fuel Supply Company	Inside Front Cover
Mountain States Implement Company	586
Portland Woolen Mills	584
Purity Biscuit Company	577
Roman Meal	586
Royal Baking Company	611
Safeway Stores, Inc.	583
Salt Lake Tribune	635
Sego Milk Company	581
Standard Brands of California	634
Tea Garden Products	632
Union Pacific Stages	613
Utah Engraving Company	577
Utah Home Fire Insurance Co.	632
Utah-Idaho Sugar Company	637
Utah Oil Refining Company	582
Utah Poultry Producers' Cooperative Association	634
Utah Savings & Trust Company	632

Long Evenings—
and time for good stories

In the Gospel Net

is Dr. John A. Widtsoe's moving account of a convert mother from the old country who followed faith's shining path across ocean and continent to a Zion she helped to build.

Handsomely bound and illustrated

\$1.25

Shall I Go to College?

Young people, in the confusion of the day are asking this question.

The Answer!

Leaders everywhere are constantly stressing the need for training in all fields of life—for leaders equipped to meet today's complex problems.

Military leaders are encouraging military personnel to continue their education while in the service. Many men are actually being sent to Universities for specialized training. Experience is proving every day that

Education Pays!

BRIGHAM YOUNG UNIVERSITY provides a balanced educational program with many opportunities for specialization! Increase your capacity for usefulness and happiness, through enrollment in "The Friendly School."

Autumn Quarter begins
October 1, 1943

Winter Quarter begins
January 4, 1944

BRIGHAM YOUNG
UNIVERSITY

PROVO, UTAH

CONFERENCE

Era

Subscribe now—

October conference addresses
will appear in the November
Era

keep in touch with the church

12 issues

\$2.00

(Continued from page 629)

sheer cliffs. We couldn't get down to the water. We waited for a change of tide, but receding waters only exposed more cliffs.

It was necessary for us to travel along the side of the bay until we located a place where we could get down to the water. There was not much in the scene to encourage us. There was ice floating in the water. It looked cold.

Finding some logs, we immediately set to work to build a raft. We tore one of our last remaining blankets into strips to tie the logs together. When we placed it in the water the raft sank. Our spirits sank, too.

FROM where we were, we could see the framework of a cabin across the bay. We just had to get to that cabin to see if there were food and shelter. So we started to build another raft.

After it was completed, and we tried it out we found that it would only hold one of us. As soon as it started to sink, I jumped off, and Cutting headed for the opposite shore.

Cutting found the framework of an old cabin, an old leaky boat, and a small can of tar. He started back across the bay towing the boat behind the raft. However, as he neared the shore where I was waiting, the tide changed. I was absolutely helpless to aid him as he battled the waves and the tide to get to safety. He fought for four hours before he could get the raft back to where I could wade out and help pull it in.

We thought we had experienced every feeling up to that time, but the feeling that gripped me when it looked as if Cutting might never be able to make it back to land is a feeling that I never care to experience again. Dependent on each other as we were, the strain of trying to get back together and having the tide separating us farther all the time was almost more than we could stand.

Next day was spent in repairing the old boat. We first tried cutting a blanket into strips to plug up the holes, but when we launched the boat it filled with water and sank. We then tried using kapok from our sleeping bags mixed with tar in order to plug the holes. This time it worked and by constant bailing, the boat kept afloat long enough for us to cross the bay.

The cabin was a disappointment. We found it was not much more than a frame which afforded very little protection. However, we constructed a rude shelter against one side of the cabin and started to make camp.

Much to our joy, we found a half cup of rice, full of weevil. We cooked and ate it with relish. It was a veritable feast.

As if in answer to prayer, several crows flew down and lighted near us. We shot three of them with our twenty-two rifle and immediately set to work

to eat them—all but the feathers. We didn't wait long to roast them either. They were just slightly warmed through.

In testing out the boat again after making a few more repairs, we found we could make a little progress. We were on a point of land jutting out into the bay which had a narrow inlet out into the sea. We felt if we could make our way to the sea, we would be sure to run into some inhabited place where we could get help.

ON Saturday we started out in the boat. We knew our chances were slim, but concern for our two comrades back in camp forced us to make a try.

We sat in the bottom of the boat, actually sitting in the water. It leaked faster than we could bail water out. We would bail with one hand and paddle with the other. There was only one inch of space on the side of the boat above the water. Every several hundred yards, we would have to run the boat to shore and tip it over to empty it, then start again.

We should not have undertaken that trip. Before we started I had had a clear feeling that we should not go. It was more than a feeling, it was a warning. Anyone who has had the experience of being led by the prompting of the Holy Spirit will know how I felt. But we set out in spite of the warning. As a result we headed for disaster.

About an hour after we started, a violent storm came up. The sky turned black. The waves got higher and higher. We were fighting to keep afloat. With the boat nearly full of water anyway, it was too much. The boat capsized, and we were dumped into the icy water which chilled us to the bone. There were cakes of ice floating all around us.

Fortunately we were only about a hundred yards from shore. Our clothing dragged us down. The waves tossed us around. We tried to keep together. On nearing the shore, we found only rocky cliffs. The waves were dashing us against the rocks and then drawing us back into the water. We could not find a hold. Our hands were so cold we could not hold on when we did get a chance. It took us more than a half hour finally to grasp a ledge and pull ourselves up on the bank. All we could do was to lie there completely exhausted.

Our hands and feet were bleeding. Our clothes were frozen on us. We marveled we had not had cramps while in the water. We fully expected to die from exposure or pneumonia.

Fortunately we had kept our matches in a bouillon cube box sealed in with adhesive tape and they were dry. We made a small fire and tried to warm our feet. It was like trying to thaw out a piece of ice. We then set out to try

ALASKAN RESCUE

and return to camp. Every little while we would have to stop and build a fire to thaw out a little. Our clothes would freeze in the angle of a bent leg, and all we could do was shuffle our feet.

After traveling some distance, we saw an object on the shore of the bay. On investigation we found the remains of our old boat which had been washed upon the shore, beaten against the rocks, and smashed.

Under the seat I found my valuable bundle of documents and papers, still preserved and dry. They were wrapped in waterproof material. I also recovered my Book of Mormon, Bible, and a book by Richard L. Evans, *Unto the Hills*. These books had been a source of inspiration to us in our trials. Reading them helped to keep us sane. Reading the scriptures helped to keep up our faith and filled us with renewed courage and hope.

When we were within about a block of where our camp was located, we saw a coast guard cutter circling to leave the bay. We ran like mad. We were like maniacs yelling, falling, and stumbling in our agony and desperation to make them see us.

It was no use. They kept on going. Then we did feel discouraged. Had we listened to the promptings not to start out that day, the coast guard cutter would have picked us up. If I ever had any doubts that we would ever be found, it was then. We later found that the cutter had no real business in the bay. The captain had a new crew and merely came in to acquaint them with the terrain. I am convinced that boat came in answer to prayer. We were not where we should have been or we would have been saved.

Our clothes were still wet and frozen, so we set to work to make a fire and dry them out. Until our underwear was dry, we had nothing against the arctic cold but the fire. It took all night to get our clothes completely dried out. We fully expected pneumonia. We did not even catch a cold. This night I wrote a letter to my wife to be found should we die.

The next day and the days to come were like a nightmare. All we could do was wait there in hopes that another boat would come in and pick us up.

At eleven-thirty the next day, we saw another boat disappear out of the bay. We were really sick.

On Monday, February 1, both Cutting and I felt we surely would be picked up on Tuesday. Every day we would say to each other, "This is the day." But the expected boat didn't come.

We had now been without any food at all for over four days, and without a full meal in four weeks. At night the wolves howled. We would take turns watching for them. They had more to fear from us than we from them. We

would have liked nothing better than to get a shot at one.

During our travels we had found some mussels on the beach. We hadn't eaten any before, as we knew some species were poisonous. However, our condition became so serious that we decided to try them anyway. If we were going to die, we would at least die with our stomachs full. We built a fire and roasted some. It took a great many to make an ounce of food. When roasted they were about the size of the head of a match.

During the night we kept waking each other up to see if we were still all right. We fully expected to be poisoned. We were just waiting for the pains to start.

The next morning, we decided to go for more mussels, since we had survived the night.

While we were gone, another boat entered the bay, but it turned the other way. When we got back to camp we could see it about six miles up the bay. It had anchored there.

Then began a vigil. We built signal fires. We waited for a signal from the boat, but no signal came. We made excuses for their not seeing our fire. We carried wood until our strength was completely gone.

It was the third of February. At four in the morning another blizzard started. We couldn't see a thing. At five we built the fire again. At nine the storm quit. Everything was white and covered with snow. We couldn't see the boat. We didn't know whether it had gone or not.

At ten o'clock, we were too weak to keep the fire going any longer. We thought if the ship had gone out, there was no use in having the fire. We turned back into the trees to get out of the wind.

Five minutes later we turned and ran back to the shore as fast as we could go. We had both heard the motors of a boat. We could see it turn in to where we were. As it neared the shore, we shouted and ran out into the water to meet it. We fell over into the boat unconscious. They had seen our signal fire the night before, but the waves were so rough they did not dare to attempt a landing.

We were taken to the hospital at Ketchikan and given food and treatment. We were there only about four hours, then started back to guide the rescue party to save Gebu and Metzford.

Cutting and I both flew over the camp site of the wrecked plane and threw food to Metzford, who struggled from under the shelter to get it. The next morning a party of about twenty men headed into the wilderness to get our two companions stranded on the mountain. We led the way. Over half the group ended up with broken bones,

sprains, and bruises, but we found Gebu and Metzford and brought them out on stretchers.

These two men had lain there thirty-one days, suffering untold agony from their injuries and from exposure and hunger. They were lying in three inches of ice and water, from rain and melted snow. Both men recovered with nothing more serious than a few missing toes. Their courageous attitude and humble patience were just as responsible for us all being saved as was any other factor. They truly were an inspiration to Sandy and me.

When they released us from the hospital and Cutting and I walked down the streets of Ketchikan and saw people walking along in a normal manner, we stopped and cried right there in the street. To be able to see people again and to see familiar sights filled us so full of happiness and joy that we could not control ourselves.

During the time we were on the mountain, we had lost more than sixty pounds each.

In looking back over our experience, I can truthfully say that God was good to us. We give him credit for leading the boat to our rescue. The captain of the boat had gone over thirty-five miles off his course to come into that little bay to rescue us. He was influenced to come to that spot in answer to prayer. We regard it as a modern miracle. The influence of the faith and prayers of our good wives and friends did much to bring us safely home.

I shall never forget the courage and faith of my companions. Their undaunted courage in the face of adversity will always be an inspiration to me.

We join in thanking God for performing a miracle in our behalf. May we ever remain faithful to him.

The Religious Attitudes of Noted Men

(Continued from page 586)

Steinmetz is quoted thus:

We scientific men have spent our lives studying physical forces. And now, having made the most sensational discoveries in the history of the world, we learn that our knowledge has not brought people happiness. Material things will never bring happiness. Scientists must now turn their laboratories over to the study of God, and prayer; and the spiritual forces. Here is the field where miracles are going to occur. Spiritual power is the greatest of the undeveloped powers, and has the greatest future.

Dr. Robert P. Downes asks some pertinent questions and answers them in a wholesome way:

Even on the scientific principle of evolution
(Concluded on page 632)

¹Gibby, op. cit., p. 174

World's best judges of
Orange Marmalade say:



Enjoy its sprightly flavor yourself!

Nobody Can Stop LOSS— Everybody Can Avoid It Through INSURANCE!



When you come here for insurance you get it, coupled with attentive, experienced service. This is an agency of the Utah Home Fire Insurance Co.

**UTAH HOME FIRE
INSURANCE CO.**
Heber J. Grant & Co.
General Agents
Salt Lake City, Utah

Complete Banking Service

COMMERCIAL AND SAV-
INGS ACCOUNTS.

TRUST DEPARTMENT—

Acting as Administrator,
Executor, Guardian, and
Trustee.

ABSTRACT DEPARTMENT. SAFETY DEPOSIT BOXES.

All departments on ground
floor.



UTAH SAVINGS & TRUST CO.

235 South Main Street
Member Federal Reserve System
Member Federal Deposit
Insurance Corporation

Recreation in The Home

Get acquainted now with the booklet that will make staying at home your best entertainment. A find for the family.

25 cents

At bookstores and church auxiliary organizations

The Religious Attitudes of Noted Men

(Concluded from page 631)

tion we may reasonably anticipate a future life for man. How can a consistent evolutionist imagine that death ends all? Climbing steadily up through lower ranges of beings, Nature, with God behind it, has brought forth man, who stands before us as "the roof and crown of all things." Why, then, should it progress no further? Does the process stop just at the point where reason demands that it shall go on? Is the greatest creature in this lower world alone mocked, thwarted, and unfinished? "There is a design in creation, and the end of it is man." Gifted with the capacity to think, to will, to love, to worship, are we to believe that the end of all this is nothing? Does the mighty process of evolution end at last in a cul-de-sac? We cannot think so meanly of the mighty intelligence behind it!

And Roger Babson, America's outstanding economist, feels that—

The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere, from the halls of Congress at Washington, to the factories, the mines, the fields, and the forests. It is one thing to talk about plans and policies, but a plan or policy without religious motives is like a watch without a spring or a body without the breath of life . . .

⁴Ibid., p. 155
⁵Ibid., p. 175

Prophet Teachers

(Continued from page 597)

were characterized by their devotion to God, and went about singing and dancing, and stirring up the religious and patriotic ardor of the people.

EARLY WRITING

THE prophets Amos and Hosea were the first who committed prophecy to writing. While writing had been practised in Palestine before the fifteenth century B.C., it was in the Babylonian cuneiform, written in moist clay with a wedge-shaped stylus. The Hebrews from very early times employed an alphabet of twenty-two letters, which in time became the basis of the Greek alphabet. This alphabet was used on Phoenician tombs as early as the eleventh century B.C., on the Moabite stone in the ninth century, and on Hebrew monuments of the same time. Most scholars hold that the Phoenicians are the most likely people to have invented the alphabet, possibly by development from Babylonian or Egyptian signs. The Hebrews probably learned it through their Canaanite neighbors, with so many other elements of their culture, but at what date we do not know. An agricultural calendar was found a few years ago in Hebrew writing, dated about 900 B.C. The writing materials of the Hebrews were prepared skins of animals and papyrus. That papyrus was used in Palestine in the year 1100 B.C. may be concluded from

PROPHET TEACHERS

the fact that 500 rolls of papyrus were brought from Egypt to Jerusalem in that year. The roll which Baruch wrote at the dictation of Jeremiah in 604 was probably a roll of papyrus, rather than leather, on which the scribe wrote with a reed pen in ink. The scribe carried an ink horn in his belt (Ezekiel 9:2), as well as a knife for trimming the reed pen. The writings were sometimes kept in earthenware vessels. Tablets of harder material were often used, such as stone (on which the decalogue was engraved) or metal, when an iron stylus was used. Ezekiel (4:1) drew a representation of Jerusalem on a clay tile or brick, and the use of potsherds or broken earthenware as account books has been made familiar to us from the excavations at Samaria, during late years.

TRANSLATIONS

THE Old Testament was written in Hebrew, but in the year 280 B.C. it was translated into Greek by seventy scholars in the City of Alexandria. The New Testament was written in Greek, and in the fourth century, the entire Bible was translated into Latin by St. Jerome. During the Middle Ages, scribes in the monasteries copied the Latin Vulgate, as it was called, on vellum and parchment, and it was not until

the fifteenth century, 1448 A.D., that John Gutenberg of Mainz, Germany, printed the entire Bible with movable type. This was one of the great events of all history—the invention of printing. In the Congressional Library at Washington, D.C., is one of the first Bibles printed by Gutenberg and is a volume which we look upon with deep reverence.

To read the Holy Bible, one discovers that it is a great work of history in which the economic, political, social, and educational life of the ancient world is described by men who were students of life. Scholars hold that the Book of Isaiah is one of the masterpieces on civil government, and students are referred to the Book of Ezekiel for fine descriptions of economic life. When the monarchy under David and Solomon reached its height of power, there was a grandeur of architecture and a rich and varied industrial life in all the provinces of Palestine.

THE IDEALISM OF DAVID

David was anointed king of Judah, and later king of all Israel. He brought the ark of the covenant to Jerusalem, and dwelt there the rest of his life. He was found by Samuel in Bethlehem in the home of his father, Jesse, and when he came to full power, his first eventful

act was to unite all the tribes of Israel with Judah. Then he went forth to conquer the Philistines and make them subject to Israel's rule. So successful were David's military operations that within one generation a strong Hebrew empire was established. Then he turned to the land of Phoenicia, not for conquest, but for commerce and trade. The Phoenicians on the shores of the Mediterranean Sea were a strong but peaceful people, and were noted for their trade and commerce. They had the largest merchant marine of ancient times, and traded with Egypt and the eastern world by way of Damascus. David had his merchants bring food supplies and fine linens from Tyre and Sidon, and from the Phoenicians he introduced many of the arts and crafts among his people. Within a few years, the Hebrew kingdom became the most renowned empire in the ancient world, for it extended from the Mediterranean Sea to the Tigris-Euphrates valley on the east. He established Jerusalem as his capital, and built a castle for himself on the Hill of Zion, with workmen and materials from Phoenicia. He restored the ark of the covenant to his people, and had a tabernacle erected for its protection, although one of his greatest ambitions was to build a temple to Jehovah.

(Continued on page 634)

You'd be surprised at how I keep thinking of things back home — little things like hamburger and onions, double malts and... my car — how I miss it and wonder if you're followed through like I asked. Do you drive her down every week, and are you keeping the engine oil-plated with Conoco Nth oil? I want to hit the road just as soon as I get back and, of course, it will have to be in this one, for the new cars won't be out for some time after we finish the job which, if the censor permits, I'll bet my bottom dollar will be

Bill





You can always
depend on
"MILK WHITE" EGGS

To help you and your family keep fit, in these times of intensive living, choose foods that are rich in the elements that build vitality.

Be sure "Milk White" Eggs are high on your list.

UTAH POULTRY PRODUCERS'
CO-OPERATIVE ASSOCIATION

Headliners IN AMERICA'S KITCHENS

Wherever good food is appreciated, you'll find these famous Standard Brands Products. They offer the utmost in quality and dependability, and they help women to plan budget meals. No wonder, then, that grocers give them front-line display space, and recommend them wholeheartedly!

*ROYAL GELATIN DESSERTS
*ROYAL PUDDINGS
*ROYAL SALAD GELATIN
*ROYAL BAKING POWDER
FLEISCHMANN'S YEAST

*Order through your jobber

Products of
**Standard Brands
Incorporated**



WANTED—OLD ADDRESSES

CIRCULATION managers have their worries these days—what with so many people on the move—service men, defense workers, students. The *Era* will keep up with them if they give it half a chance. Always supply the former mailing address along with the new one, and always give the same form of the name under which the original subscription is listed and there will be no mistake, no delay. The address label copied from a recent issue will give the old address as the magazine has it on file.

Remember, since subscriptions are filed by mailing routes rather than by name the old address is indispensable.

THE RIGHT WAY AVOIDS DELAY!

Prophet Teachers

(Continued from page 633)

The kingdom of Israel had reached its highest glory at the time of David. At his father's death, Solomon was about twenty years old. Nathan, the prophet, had given him the name of Jedediah, "Beloved of God," but he has always been known as Solomon, perhaps after the Assyrian god of peace. His early training seems to have been left to the prophet Nathan, and the influence of his mother also played a great part in the formation of his character. He had a penetrating intellect and loved to explore all the paths of knowledge known in his day.

SOLOMON'S POWER AND GLORY

SOLOMON swayed the sceptre of a great empire "with a Puritan enthusiasm," which expressed itself, like that of David, in fervent religious lyrics. The second Psalm, which is distinctly messianic in its application, is believed to have been written by Solomon. He married into the royal families of the kingdoms around Palestine, all of which gave him greater power in his empire. He came to control the large military and commercial roads leading to Babylon and Assyria, and built towns at suitable points as centers of commerce. Solomon cultivated foreign commerce by sea, and for the first time in Israelitish history, there was a worldwide trade which added to the prosperity of his kingdom. Kings sent rich gifts to Jerusalem annually, as expressions of homage: "vessels and mules."

Not only wealth blessed the land, but peaceful days marked the lives of the people. "Every man dwelt safely under his vine and fig tree, from Dan to Beersheba." While it was the result of his government that made Solomon great, both in his own empire and in neighboring lands, he established a reputation for wisdom. Read the third chapter of I Kings, which gives his decision respecting the child claimed by two women. The magnificence of his court has been equalled only by that of the Golden Age of France during the reign of Louis XIV. Geikie, the English historian, tells us that the throne in the residence of King Solomon was a wonder of art and magnificence, made of ivory inlaid with gold. It stood at the top of six steps, on which were twelve lions—doubtless because the lion was the standard of Judah. There were palaces other than that of the king, each one of which was surrounded with great gardens, "displaying every triumph of horticultural art." Streams of clear water brought from a distance in covered aqueducts were gathered into large reservoirs for the supply of the temple and of the city.

Solomon had made for himself a couch of the wood of Lebanon. Its pillars were made of silver; its seat of gold; its cushions of Tyrean purple; and its sides were inlaid with ebony. He always appeared in public with his

THE IMPROVEMENT ERA

PROPHET TEACHERS

crown on and with a well-trained guard of soldiers.

TEMPLE OF SOLOMON

Solomon began building the temple, which had been one of the unrealized ambitions of his father. From the king of Phoenicia he obtained skilful workmen, and a vast supply of cedar and pine trees. Large groups of men worked in the forests and in the quarries, and some 180,000 in all were employed in the erection of the temple. One writer states:

All the work was fully prepared before it was brought to Jerusalem; the stone being cut and squared, and the timber sawn and planed and shaped; so that when the work of erection was begun, it was accomplished without noise, no tool of iron being used on the spot. The silence was impressive and most appropriate to the grandeur of the Being in whose honor the work was undertaken.

The temple took seven years to build; and when it was finished the dedication festival was on a vast scale. (I Kings 8.)

Possibly nothing in all history has ever equalled the dedicatory ceremonies that took place at that time. It is said that 22,000 oxen and no fewer than 120,000 sheep were sacrificed, and the writer of Chronicles tells us that when the king had made an end of praying, fire came down from heaven and consumed the burnt offering and the sacrifices. For a description of the temple of Solomon, the reader will be impressed with the third chapter of II Chronicles.

Three times a year long trains of pilgrims from every part of the land turned to the temple to listen to the sermons and join in the sacrifices. All Israel was bound to the "Holy Place," and the words of the 27th Psalm became the instinctive utterance of every good Hebrew:

One thing I have craved from Jehovah! that do I seek after: To dwell in the house of Jehovah all the days of my life; To look with glad eyes at the beauty of Jehovah, And to refresh my soul at his temple.

Little do we realize the wonderful civilizations of ages gone by.

EZRA T. BENSON

(Continued from page 593)

Known as a "tease," his good-natured wit won quick forgiveness for his boyish pranks.

With his future well outlined, and undaunted by the necessity of remaining at home to help his father run the farm, young "T" took a correspondence course in farming. Because his father was "in tune" with modern progress, he was encouraged to put into practical use all the "book learning" he could absorb.

The much desired call to the mission field came while President Benson was attending the Utah State Agricultural College, and he served in Great Britain from 1921 to 1923. Crystallizing his religious background, it brought into active play his spiritual qualities. His ability in leadership developed also and he was chosen to serve as president of the Newcaste Conference.

Following his release he took up the pursuit of his education. But he never lost sight of his church work. He served on the stake Sunday School board, the stake board of the M.I.A. and in the stake superintendency progressively.

THOUGH his present-day firm convictions on cooperative movements had not formed into words, while still a youth, Ezra T. Benson entered into his first cooperative enterprise. After much planning and heart-to-heart talks with his father, he and his brother, Orval, purchased the farm. "Cooperating" in both farming and education they alternated quarters at the Brigham Young University in Provo, from which President Benson graduated in 1926.

In the Salt Lake Temple, on September 10, 1926, Ezra T. Benson married Flora Smith Amussen, youngest daughter

of Carl Christian Amussen, prominent Salt Lake jeweler and business man. A scholarship took them to the Iowa State Agricultural College where President Benson won a Master's Degree in Science and was elected to Gamma Sigma Delta, the honor society of agriculture.

Though Ezra T. Benson loved the simple life of a farm and the soul-satisfying activities of church work in his little community, his services were required in larger fields. Asked to serve as county agricultural agent, he moved to Preston, Idaho, in 1928. Still interested in young people, he became identified with 4-H Club work. Under his guidance the enrollment increased from less than a hundred members to over five hundred.

In 1930, President Benson became extension economist and marketing specialist of the University of Idaho, College of Agriculture. After a leave of absence from his duties to do more post-graduate work at the University of California, he helped to organize the Idaho Cooperative Council and served as its secretary. His work carried him to all parts of the state and annually to Washington to attend conferences with agricultural and cooperative leaders.

Still active in church work, Ezra T. Benson became a member of the Boise Stake M.I.A. board and later superintendent. After serving as first counselor in the Boise stake presidency he became president of the stake and served in that capacity until 1939. When he received the attractive offer of executive secretary of the national council, he would not consider it until the first presidency of the church recommended his acceptance and released him from his position.

(Concluded on page 638)

MOSCOW *Overseas*
BERLIN
LONDON
ALGERS
MELBOURNE
BRAZIL
NEWS SERVICE

News coverage of World War II is writing a glorious chapter in the enterprise of the American Press. The Sunday Salt Lake Tribune has added still another to its list of news and feature services. In your Sunday Salt Lake Tribune you will now find dispatches of OVERSEAS NEWS SERVICE — an auxiliary news service expanding the active coverage of the War by the five great wire facilities already employed by this newspaper.



David
LAWRENCE

The pen of David Lawrence traces an accurate course through the pages of living history. His articles, a feature of the Sunday Salt Lake Tribune, are searching thrusts of candid opinion on the current scene. One of America's veteran columnists, Mr. Lawrence, expands the Sunday Salt Lake Tribune list of commentators which includes such distinguished writers as Walter Lippmann, Constantine Brown, Paul Mallon, Frank R. Kent and Arthur Geth.



Chinese
FASHION
FEATURE

Madame Chiang Kai-Shek matches her jewels to the coloring of the embroidery in her gown... Winston Churchill paid hospital expenses following an accident by writing an article on "How it Feels to be Hit by an Automobile." Diana Barrymore acts the same luncheon every day. Those are a few of the intensely interesting insights into the lives of the world's noted people... a pictorial feature in full color titled PRIVATE LIVES, found only in the Sunday Salt Lake Tribune.

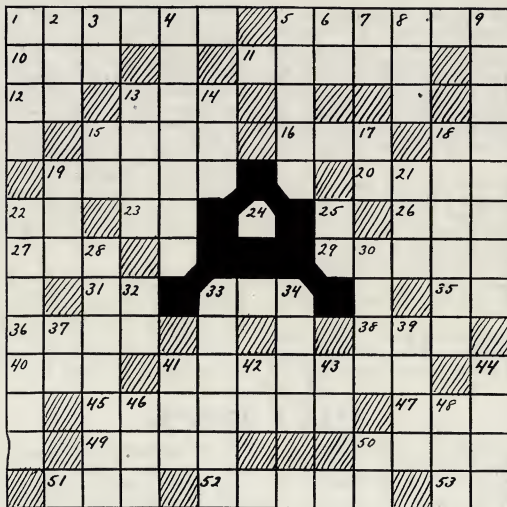
The Sunday
Salt Lake Tribune.

THE SUNDAY SALT LAKE TRIBUNE, delivered with either the daily Salt Lake Tribune or Daily Salt Lake Telegram, is the West's greatest newspaper buy, costing each Sunday only **3 1/2¢**

C	H	E	B	E	G	A	N	A	O
A	D	A	R	O	N	O	A	S	S
R	O	U	N	D	S	A	B	B	A
P	E	N	S	U	A	T	O	E	
E	T	O	T	E	A	C	H	N	R
N	O	W	I	S	D	O	M	I	
T	E	S	H	E	D	A	S	S	
E	T	H	E	S	E	H	A	I	
R	A	I	N	T	H	E	L	E	S
I	N	C	H	C	A	B	D	T	
O	F	F	E	L	L	F	A	R	E
W	O	R	K	R	A	G	A	G	A
N	S	Y	N	A	G	O	G	U	E

Scriptural Crossword Puzzle—Jesus sends out the Twelve Apostles

"And they went out, and preached that men should repent."—Mark 6:12.



HORIZONTAL

- 1 "Is not . . . of me" Matt. 10:38
 5 "And as ye go, . . . saying" Matt. 10:7
 10 "and brought him to an . . ." Luke 10:34
 11 "cause them to be put to . . ." Matt. 10:21
 12 Selenium
 13 Cook in frying pan
 15 "freely ye have received, freely . . ." Matt. 10:8
 16 "a . . . of cold water" Matt. 10:42
 18 Afternoon
 19 Sounds
 20 "but are not able to kill the . . ." Matt. 10:28
 22 Canada West
 23 Go back to the sign (music)
 24 "shall receive . . . prophet's reward" Matt. 10:41
 26 Wrath
 27 Small yellow birds
 29 "he that taketh not his . . . and followeth" Matt. 10:38
 31 "and . . . that receiveth me" Matt. 10:40
 33 Himalayan panda
 35 Plural ending of nouns; 12 turned around
 36 "And . . . not them which kill the body" Matt. 10:28
 38 Jesus the Saviour of Men (Latin initials)
 40 "what ye hear in the . . . that preach ye" Matt. 10:27
 41 " . . . the lepers" Matt. 10:8
 45 " . . . neither gold, nor silver" Matt. 10:9
 47 "he planteth an . . ." Isa. 44:14
 49 "He that findeth his life shall . . . it" Matt. 10:39
 50 "deny me before men, him will I . . . deny" Matt. 10:33
 51 "cast out first the beam out of thine own . . ." Luke 6:42
 52 "take no thought of how or what ye shall . . ." Matt. 10:19
 53 "Why could not . . . cast him out" Mark 9:28

VERTICAL

- 1 " . . . as serpents" Matt. 10:16
 2 "shall give to drink unto . . . of these little ones" Matt. 10:42
 3 Royal Navy
 4 "The . . . truly is plenteous" Matt. 9:37
 5 "I came not to send . . . but a sword" Matt. 10:34
 6 Sun god
 7 And (F.)
 8 "and said, . . . our eye hath seen it" Ps. 35:21
 9 "and . . . as doves" Matt. 10:16
 13 "Jotham his life for my sake shall . . . it" Matt. 10:39
 14 Yea
 15 "But . . . rather to the lost sheep" Matt. 10:6
 17 Postscript
 18 "nor brass in your . . ." Matt. 10:9
 19 "Are not . . . sparrows sold for a farthing" Matt. 10:29
 21 Hawaiian food fish
 22 "Whosoever therefore shall . . . me before men" Matt. 10:32
 25 Established Church
 28 "Wherefore rebuke them . . ." Titus 1:13
 30 Brazilian coins
 32 Ancestor of Jesus Luke 3:28
 33 "I send you forth as sheep in the midst of . . ." Matt. 10:16
 34 "the very hairs of your . . . are all numbered" Matt. 10:30
 37 Babylonian deity
 39 " . . . the sick" Matt. 10:8
 41 Cosine; companies
 42 Two-fifths of eight
 43 New England
 44 "neither two coats, neither . . . s, nor yet staves" Matt. 10:10
 46 Deer
 48 Compass point
 50 Half skin

For an Earlier

VICTORY...



Buy
MORE
War Bonds



FOR BETTER

Printing



CALL OR WRITE

The Deseret News Press
29 Richards Street, Salt Lake City



WISE HOUSEWIVES are packing shelves, these days, with good, wholesome, home-canned fruits — to the limit of their sugar allowance. Every jar of choice fresh fruit, jam, or jelly is a real saving . . . a contribution to the national food campaign of 1943.

GET YOUR SHARE OF SUGAR NOW!

REGULAR ALLOWANCE: Stamp No. 14, good for 5 lbs. until October 31.

HOME CANNING SUGAR: Stamps 15 and 16, 5 lbs. each, to Oct. 31.

ADDITIONAL CANNING SUGAR: Up to 15 lbs., apply to ration board.

Always ask for "U and I" Sugar. It's home grown and home processed —and there's no better sugar made.

U AND I Sugar
Guaranteed for Canning



The Welcome Mat Is Always Out For YOU!



ALTHOUGH wartime restrictions have curtailed many of the services which we would like to continue to offer you, and rationing does not permit the wide variety of foods we served in the past, we want you to know that the Hotel Utah's tradition of hospitality is very much in evidence. We will do everything within our power to make you welcome!

The Beautiful EMPIRE ROOM

Presents

DINNER — DANCING

Nightly (Except Sundays)

Six to Midnight



HOTEL UTAH

GUY TOOMBES, Managing Director



EZRA T. BENSON

(Concluded from page 635)

His faith in the cooperative movement in agriculture is strong. He firmly believes it is economically, socially, and spiritually sound. In discussing it he says, "The earliest irrigation projects of the church were mutual cooperative organizations and many other cooperative enterprises, including the church Welfare program, have been sponsored by the church."

JUSTLY proud of his family, President Benson finds great joy in his home, and each week plans on uninterrupted evening with his wife and the children. Mrs. Benson, youthful in appearance, directs the home management and wins from her husband full credit for her help. With absolute faith, humility, and respect for the priesthood, Mrs. Benson finds sincere gratification in the religious activities of her husband. She sees his extreme joy in his work and encourages him to sacrifice freely of his time and means for the church. It greatly reduces their hours together, but she philosophically says, "Though we

see little of him, we have more of his time than any one other person."

This cooperation with the church, their father, and the home, Mrs. Benson instills in the children, and family life is run on a cooperative basis without servants. Each of the five children, ranging in age from three years to fifteen, takes part in the household tasks and in family prayers. President Benson at times "puts out" the family wash. His happiest hours are spent with his family, whether around the piano or digging in the victory garden behind the house.

The world is bettered by men like Ezra T. Benson, whose name will be presented for the sustaining vote of the church as a member of the council of the twelve apostles at the October conference. Fortunate are the people who have chosen him as a leader. Like the late President Rudger Clawson whose vacancy he now fills in the quorum, President Benson's life has been and will be a guiding light for the Latter-day Saints in all parts of the world.

SPENCER W. KIMBALL

(Continued from page 591)

at the present time is serving for the second term as president of the Safford Women's Club and is completing the second year's presidency for the southern district of Women's Clubs for Arizona. She is a wonderful mother, a charming hostess, and a faithful, trustworthy friend. Together, Spencer and Camilla have made for themselves a host of friends throughout the state of Arizona.

President and Sister Kimball are the parents of four children: Spencer Levan, a returned missionary and a commissioned officer in the United States Navy, who with his wife, Kathryn Murphy of Salt Lake City, are the parents of Barbara Jean, the one grandchild of the family; Olive Beth, a graduate of the University of Arizona; Andrew Eyring, a senior, and Edward Lawrence, a freshman in high school.

Those of his brothers and sisters still living are Clare K. Claridge, Safford, Arizona; Andrew Gordon Kimball, bishop of the Tucson Ward, Tucson, Arizona; Delbert Gheen Kimball, Seattle, Washington; Alice K. Nelson, Tucson, Arizona; and Helen K. Farr, Provo, Utah. His sister, Ruth K. Udall, died in 1915.

THE new leader has found time to engage in many civic activities during his busy life. He is a former district governor of Rotary International, a past president of the Safford Rotary Club, and a director of the Arizona Association of Insurance Agents. For a number of years he has been a member of the Gila Junior College board of trustees and was recently appointed by the governor of Arizona as a member of the Arizona Teachers' Retirement Board.

He has been active in Boy Scout work for many years and at one time served as vice-president of the Roosevelt Council of Boy Scouts. The war has added new duties and he now is serving as chairman of the U.S.O. and of the United War Fund campaign in Graham County.

In connection with his activities in Rotary, he and his wife traveled to Europe and visited most of the capitals of the old world. They have traveled also to many points in the United States, to Mexico City, and to various places in Canada. The high regard with which he is held by the citizens of Arizona is well expressed in Oasis, the Safford Rotary Club weekly publication:

If there's one man that would be missed in any organization, it is Spencer Kimball, and this is more especially true of the Safford Rotary Club than any other. He's been so faithful and so "on the job" all the time, we often accept him as a fixture—like the president's gavel. Ponder the past of the club for a moment. Who'll be ready to play the piano on call? Who'll put on a program on short notice? Who'll direct community singing for our parties, and what good will a party be without Spencer to be master of ceremonies? . . . Regardless of his religion, every member of the club joins in wishing Spencer godspeed and success in his new work.

In business Elder Kimball is regarded as a successful man. Three years ago he moved with his family into their lovely pueblo-type home which is situated on their farm on the outskirts of the thriving town of Safford. From the sun deck atop the building one looks across their fertile acres of cotton and alfalfa toward the colorful hues of an Arizona sunset and the snow-covered summit of rugged Mt. Graham, which reaches into the sky to an elevation of

SPENCER W. KIMBALL

10,500 feet. It is from this heavily-timbered mountain that the stake over which he now presides derives its name. His business interests have included banking, real estate, and insurance, and he is part owner and a director of the Gila Broadcasting Company of Safford. An attractive, restricted subdivision of modern homes known as the Kimball-Greenhalgh Addition to the town of Safford will long be a monument to him and his former partner, the late Joseph W. Greenhalgh.

THERE is an old saying that if you want a job done well, get a busy man to do it. This homely truth fits well into the religious work and service that has been rendered to the people of the St. Joseph and Mt. Graham stakes by Elder Kimball. In his early youth he was Sunday School teacher, chorister of the stake Sunday School, and he sang in the ward and stake choirs. He was chosen as stake clerk of the St. Joseph Stake in 1918, in which capacity he served until 1924, when he was selected as second counselor in the stake presidency, serving there for fourteen years. In 1938, the new Mt. Graham Stake was organized from a portion of the St. Joseph Stake with Elder Kimball as its president, which position he still held at the time of his new calling.

Some of the problems of his stake work may be visualized when it is realized that the stake comprises thirteen wards and branches extending from Safford, Arizona, through New Mexico to El Paso, Texas, two hundred forty-five miles distant. He has given the new stake most vigorous leadership since the date of its organization. The statistics will show that the stake has

been consistently on a high level in the matter of efficiency. In Welfare work Mt. Graham Stake has done an excellent job. One of the outstanding projects President Kimball directed was the work of rehabilitation following a major inundation of three communities by the Gila River in 1941. (See his account, "The Duncan Flood," *Improvement Era*, June, 1942, p. 364.)

President Kimball possesses so many qualities which fit him for church leadership that it is difficult to point out particular traits and say therein lies his success. Two of his outstanding characteristics are, first, his love for people, a love which begets love; people warm to his teachings; his dealings instill confidence; the well-to-do farmer or the humble laborer, the housewife or the adolescent boy or girl, all have confidence in his integrity; and second, his relentless attention to the duties of

the day. The great English philosopher, Francis Bacon, once said, "When the soul resolves to perform every duty immediately, it is conscious of the presence of God." A kindred idea was expressed by the great American statesman, Daniel Webster: "The greatest thought that ever entered my mind is that of individual responsibility to God." The new apostle has lived his life in such a manner that it would appear that he is in the presence of God at all times, and that not for one moment of his busy life has he forgotten his responsibility to his Creator.

The Latter-day Saints in Arizona are not losing President Kimball. Its deserts, mountains, and valleys are part of his very being. His father came to their land from the headquarters of the church to enter a life of expanding opportunity for service; so his son returns to the headquarters of the church to accept humbly a sacred appointment that will be a blessing to all mankind.

EVIDENCES AND RECONCILIATIONS

(Concluded from page 609)

Matters of belief are between the man and his God. Should a member of the church repudiate the principles of the gospel, or teach false doctrine to the people, the church of course will discipline him; but the utmost punishment will be excommunication from the church. Then, under his own flag, he may carry on as he chooses.

But, if a member conforms to the principles, rules, and regulations of the church, all founded in truth and in love of mankind, he will find great joy. There is no other way to taste the sweetness of the work.

The history of the church shows the freedom that its members have always

possessed. The believer and the unbeliever have worked side by side. Tolerance has been shown those weak in the faith; and they have been helped back on the road of truth. Inquiry for truth in any field of learning has always been welcomed by the church. Opinions not in opposition to revealed truth have not been questioned. Joseph Smith the Prophet is reported to have said, "I teach the people good doctrine, and let them govern themselves." That is the spirit of gospel freedom. But, if "good doctrine" is not needed, the consequences will follow. Men lose their faith; their minds become darkened; they end as unhappy fault-finders of that which they once loved.—J. A. W.



"IT'S A *Sensible Plan* THAT REDUCES OUR COSTS..."

"Fire insurance is NOT 'all alike.' GENERAL of AMERICA's Preferred Risk Plan has reduced OUR fire insurance costs 20%, while protecting our properties with the strongest and safest capital stock insurance that money can buy. Is it any wonder that we're so sold on it?"

Ask your GENERAL Agent — TODAY!

CAPITAL STOCK INSURANCE . . . AT ITS BEST!

**GENERAL INSURANCE COMPANY OF AMERICA
GENERAL CASUALTY COMPANY OF AMERICA
FIRST NATIONAL INSURANCE CO. OF AMERICA**

H. K. DENT, President . . . Home Office: SEATTLE

Utah-Southern Idaho Service Office, Pacific National Life Bldg., Salt Lake City, Utah



**GENERAL
INSURANCE CO
OF AMERICA**
Home Office

YOUR PAGE AND OURS

November "Era" Conference Edition

READERS are asked to expect late delivery of the November issue of the *Era* which will be enlarged by thirty-two pages to carry the addresses of the October general conference, greatly increasing the work of preparation and involving longer press runs.

Coalinga, California

Dear Editors:

OPENING my August issue of the *Era*, my eyes fell upon the poem, "To a Tall Lad," by Sylvia Probst Young.

In these days of training, fighting, hating—all strange to the young people of our faith, it is good to have something to calm the fears that are in the minds of the lovers that part. To the young girl so many poems and stories are written to bolster her courage until her "tall lad" returns to her that they might build together the dreams they have in their hearts.

But isn't there something to help—to be said for the girl who, like the others, has dreams in her heart and yet knows, even now, that her "tall lad" will not return? Or for the mother who only a few short months ago, with a mingling of pride and tears in her eyes, said good-bye to him, and she knows, even now, that her "tall lad" will not return?

She has her faith, yes, the faith that has stood for centuries—the faith that is the backbone of our religion. The faith that tells her that her "tall lad" is up there progressing as our doctrine teaches. The faith that tells her that her "tall lad" is with long-departed loved ones and is doing missionary work—and that he is happy. Yes, her "tall lad" is happy. But she still misses him and wonders what it will be like when this great conflict is over. She will be thankful with the others, yes—but isn't there something more to be said to the girl who knows, even now, that her "tall lad" will not return?

Dorothy M. Brown

Salt Lake City, Utah

Dear Editors:

WILL you please publish the enclosed schedule of L.D.S. meetings which are being held in the army camps in Texas? [See September *Era*, p. 554.] The *Era* seems to be one of the best ways to get this information to the boys as they transfer into the different areas.

DeVora Whitehead,
Secretary to Hugh B. Brown,
Coordinator, L.D.S. servicemen

Christmas Mail

CHRISTMAS packages for members of the army overseas must be mailed before October 15. Packages for men in the navy, marine corps, and coast guard who have a fleet post office for a mailing address, may be mailed up to October 31, but early mailing is advised.

Packages must be marked "Christmas parcel" and must not exceed five pounds in weight or fifteen inches in length or thirty-six inches in length and girth combined. Not more than one parcel will be accepted in any one week from the same sender for the same addressee. All articles should be packed in metal, wooden, or solid fiberboard or strong double-faced corrugated fiberboard or strong cardboard boxes. Fiberboard or cardboard boxes must be securely wrapped in strong paper and tied with twine. Senders are cautioned that delays caused by the necessity for censorship will be minimized if the wrapping permits easy inspection of the contents of the package.

Parcels should not include perishable or inflammable articles. Clothing need not be sent.

Wrap it well, and be sure of his address!

The Public Eye

WITHOUT wishing to comment on any elections at hand, we reprint this bit of philosophy once expressed by Heber C. Kimball.

"He [Heber C. Kimball] said to me one day, taking up a small stick from the ground. 'You see this stick? If it had remained down there you never would have noticed that there was any dirt clinging to it. But now that I hold it up you observe it is covered with dirt. It is just so when a man is put into office. He may be just as clean before he gets there as those around him, but his being lifted up above them makes his faults more manifest, and he is far more apt to be criticized than before.'"—*Life of Heber C. Kimball*, Orson F. Whitney, p. 448.

Just to Make Sure

Billie (to druggist): "Please, sir, I want some soap with extra strong perfume."

Druggist: "What's the idea, Sonny?"

Billie: "Well, I want mother to know I've washed my face, so she won't make me do it all over again!"

Local Phenomenon

Tourist (from New York): "But what makes these western prairies so flat?"

Native: "Well, stranger, we think it must be because the sun sets on 'em every evening."

A Colorful Mood

Lady: "See here, driver, this quart of milk is blue."

Driver: "Yes, lady, the milk's all right, but two of our cows have melancholia."

That Cagney Fellow Again

THANKS to readers participating in "Proofing the Proof-reader" we have been given a corrected and superior version of the joke "Cagney Fellow," which appeared on page 448 of the July *Era*:

"I want to know," said the grim-faced woman, "how much money my husband drew out of the bank last week."

"I cannot give you that information, madam," answered the man in the cage.

"You're the paying teller, aren't you?"

"Yes, but I'm not the telling payer." (Instead of "telling teller" as it read in July.)

Wherever They Go

DO *Era* subscriptions for men in the service actually reach them? Decidedly yes. Given a correct address, the post office department, aware that word from home is the greatest morale-builder, sees to it that the mails go through everywhere. Of 11,000 *Era* subscriptions to men in the service there is a backlog from month to month of only several hundred whose delivery is temporarily uncertain because of change of address difficulties.

A subscription may be placed without restriction or condition for anyone in the navy, marine corps, and coast guard, and anyone in the army stationed in continental United States. A member of the army overseas, served by an army post office, must show by request that he wants the magazine, subscribing for it either directly or by a request directed to whoever wants to place the subscription for him (family, friend, ward, etc.)—and his *Era* is then labeled "Mailed in conformity with P.O.D. order 19687."

Do men in the service seem to want the *Era*? By their own testimony in countless letters of appreciation which we have received—again, decidedly yes. But only 11,000 out of the 40,000 Latter-day Saints in the service are receiving it. Fill the gap. Support your local "an *Era* for a soldier" project.

The world's loveliest

MUSIC

comes to you on **KSL ...**

ANDRE KOSTELANETZ

Hear his brilliant, lilting symphonic arrangements of your favorite music—literally "the pause that refreshes on the air!" Guest stars from the concert and operatic world, too. It's pleasant listening, every Sunday afternoon at 2:30 o'clock.

SUNDAYS at 2:30 p.m.



NEW YORK PHILHARMONIC, AMERICAN SCRIPTURES

The world's great music played by one of the world's finest symphony orchestras under renowned conductors. Historian Carl Van Doren presides over the intermission feature which stars leading actors in highlights of American history. It's a musical and patriotic thrill to be enjoyed every Sunday afternoon at 1:00 o'clock!

SUNDAYS at 1 p.m.

GLADYS SWARTHOUT, DEEMS TAYLOR

Some of the world's loveliest music graces this Sunday afternoon concert, with Deems Taylor to comment on it and with beautiful Miss Swarthout as the featured singer. You'll enjoy "The Family Hour," with Al Goodman's orchestra, every Sunday afternoon at 3 o'clock.



SUNDAYS at 3 p.m.

KSL★1160



FOR RADIO'S FINEST ENTERTAINMENT



Like a voyage over unknown seas . . .
life may be a beautiful adventure—
if the traveler charts his course
with care . . . taking due precaution
against hazards along the way.

Life insurance is a prompt, sure safe-
guard . . . should loved ones be
called upon to continue the voyage
. . . alone.

BENEFICIAL LIFE
INSURANCE COMPANY

Hubert J. Grant, Pres.



Salt Lake City, Utah